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# The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., May 6, 1926

OLD SERIES  
VOLUME XLVIII.

NEW SERIES  
VOLUME XXVIII, No. 17

The Baptist Standard had a special S. B. Convention number last week, handsomely illustrated, full of good things and worthy of the great state, great occasion and great editor.

Oklahoma Baptist University surrenders with regret Dean J. W. Jant, who goes to Mercer University in Georgia as head of the Department of Rural Church Work.

Dr. Dargan says of confessions of faith among Baptists, "The attempt has never been made to impose them as an authoritative creed upon any church or individual". Then why be alarmed at this late day that it will be attempted?

The Watchman Examiner says that many years ago Luther Burbank was a member of a Baptist Church in Massachusetts.

We have received a copy of The Pike's Peak Legionnaire, published at Colorado Springs, and see the name of J. J. Lipsey as editor. Another evidence that printer's ink is hard to rub off.

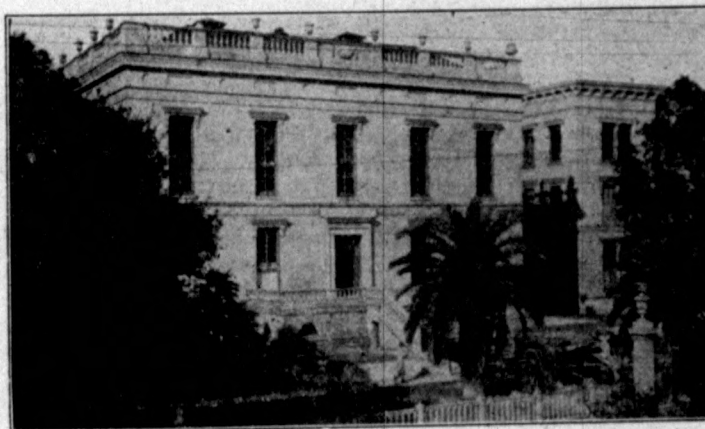
Recently we have received more than the usual number of letters commending the Record for its loyalty to the truth and the work of Baptists. We appreciate deeply these expressions of approval, and are grateful to the brethren.

Did you see the advertisement of the six per cent bonds of the Home Mission Board in last week's Record, for sale by Caldwell & Co., 410 Union St., Nashville, Tenn.? You may have some money to put out at interest. These are good Baptist bonds.

Pastor Jenkins reports the best meeting at Forest he has been in for ten years and maybe longer. Brother Franks of Columbus is said to have done the most effective preaching. P. S. Rowland led the singing. The church was greatly strengthened and twenty were received for membership. Three joined the following Sunday and still others are expected.

It is quite the thing now to put on a contest in any great religious enterprise between the "Reds" and the "Blues," or between the Boohoos and the Looloos. Suppose we have one following the Houston convention between the "Not-by evolutionists" and the "Ant-nots," to see which will raise the most money for missions next year.

Pastor C. C. Weaver is continually rejoicing in the favor of God at Calhoun City. The church grows constantly in members and grace. Three additions last Sunday, two of them by baptism. A meeting began last week. He requests your prayer. Pastor Davis of Pontotoc is preaching. Prof. C. R. Nelson, Superintendent of the High School, was ordained to the ministry Sunday. He is a graduate of the State University, genuinely devout and full of promise. He had been a Campbellite but came without coercion to the Baptist faith.



ADMINISTRATION BUILDING—BAPTIST BIBLE INSTITUTE  
New Orleans, La.

Dr. E. Y. Mullins preached the dedication sermon in the new church building of St. Charles Avenue Church in New Orleans.

An exchange tells of a subscriber renewing and sending ten cents extra to cover the postage that had been paid on statements sent her. A good deal of money could be saved by prompt payment.

Dr. H. L. Martin of Lexington assisted Pastor J. E. Kinsey in a meeting at Merigold, said to be the best in the history of the church. There were 21 additions to the church. This is Brother Martin's third meeting at Merigold.

Evangelist L. C. Bauer writes a letter highly commending Brother D. C. Hall of Laurel, who has led the singing with him since last August in revival meetings, the last being in Broadway Church in Kansas City. He is a good leader, soloist and worker among young people.

Brother J. E. Wills commends Rev. J. J. Darby whose purpose is to hold revival meetings this summer. He was for several years a student at State Teachers College, Hattiesburg, and has taught two years at Purvis. Brother Wills says he is by education and consecration prepared to be of god help to any pastor.

Recently a stir was created among Jews particularly because Rabbi Stephen Wise of New York declared his belief that Jesus was a historical character. We don't see that this was anything to cut up about. Now his son who has been studying to be a rabbi has repudiated formal Jewish theology, says that Judaism as a religion cannot survive and has abandoned his purpose to be a rabbi. May the Lord lead him into the truth.

KING'S TEACHER ALUMNI ASSOCIATION  
BANQUET  
SOUTHERN BAPTIST CONVENTION  
HOUSTON, TEXAS  
FRIDAY EVENING, MAY 14—5:30 TO 7:00  
Details Announced at Convention  
King's teachers will please take notice and let nothing interfere with their attendance.  
JOHN D. FREEMAN,  
President K. T. Alumni Association.

You will find the information you want about railroad route to Houston in the advertisement of the Gulf Coast Lines in this issue of the Record.

The editor had the privilege of preaching the Commencement Sermon for the Utica High School Sunday. Prof. McClendon is closing a successful session. Six young people were graduated, four girls and two boys, most of whom will go to college this fall. The service was in the Baptist Church, which was well filled and beautifully decorated. We also had the pleasure of hearing Pastor Williams' exposition of the Sunday School lesson.

Evangelist John G. Winsett and his singer, K. D. Turner, just closed a great two weeks revival with First Church, Haynesville, La. There were two hundred and eight additions to the First Baptist Church. This party is now at San Angelo, Texas, in campaign.

The Eastern Baptist Theological Seminary's commencement was on May 2-4. Baccalaureate sermon by Russell M. Brougher; Missionary sermon by Dr. J. F. Fraser; an address on Monday night by Dr. Victor I. Masters. This is the new Seminary on orthodox lines at Philadelphia.

A letter published in another column from Magnolia tells of the call of Brother W. P. Price to the pastorate there. We will all rejoice to have him back in Mississippi where he is well known and loved. He did a great work in Jackson several years ago and has done likewise in Georgia, Alabama and Louisiana.

Illustrating the danger of which we speak in the article on "Machine-made Christians," there has come to our knowledge, since that was written, a case in point. A revival was in progress in one of our best churches. The pressure was being put on pretty well down the line. In one of the Sunday school classes the children were urging the only one of their number not a church member to join the church that their "class might be a hundred per cent." Fortunately the sensible teacher heard what was said and prevented the machine from working.

The authority of human reason as against the authority of the Bible sounds too much like bald infidelity for some present-day rejectors of the Bible and so they talk about the "authority of experience." A fertilizer factory will smell the same by whatever name it is called. What these discarders of the Bible want is no authority at all. There is no such thing as authority unless it is something external to ourselves. Authority means law and law means one and the same rule for everybody. It is of the essence of authority that it is universal, common to all. There can be no religion nor government, nor science, nor society, nor universe where there is not one authority, common to all, over all and applicable to all. Hence it must be external.



## SWANNANOVA CAMP FOR GIRLS AT RIDGECREST

By J. W. Cammack, Secretary, Education Board, S. B. C., Birmingham, Ala.

The Summer Camp for girls is already quite generally recognized by our most thoughtful, Christian people as a very highly desirable means of wholesome recreation, which offers many educational advantages not to be found in other forms of outings. Conducted under religious auspices, it has still more to commend it. Among the best in the entire country is Camp Swannanova for girls between the ages of ten and twenty, at Ridgecrest, N. C., on the beautiful grounds of the Southern Baptist Assembly.

Ridgecrest nestles on the side of Mount Mitchell, eighteen miles Northeast of Asheville, in the heart of the Blue Ridge Mountains. The Camp is easily accessible, being situated near the National Highway and the main line of the Southern Railway, yet it is so well located, hidden as it is from both highway and railroad, that privacy and quiet are assured. In its lovely secluded cove, the Camp has its lake, tennis courts, bungalows, dining hall, private grounds for every phase of outdoor enjoyment. In the vicinity ample opportunity is afforded for horseback riding, for hiking and for extensive nature study. Nights are always cool enough for covers.

Owned and operated by the Southern Baptist Education Board, every effort has been made to secure the most competent direction. The Camp Director is Mrs. J. M. Dawson, of Waco, Texas, well known throughout the South as a cultured mother with a heart for girls. She is closely associated with Baylor University, teaching a large class of college girls in the Sunday School of the First Baptist Church, Waco, of which Dr. J. M. Dawson is pastor. This famed speaker to young women will lead the daily vesper services and exercise a general oversight of the Camp. Her large experience in the leadership of organizations in which she has been conspicuously successful, together with her strong, winsome personality and sympathetic understanding of girls will, it is believed, prove of great value to the Camp.

On the staff will be: Dr. Howard Richardson, noted specialist for children and young people, of New York; Miss Allie Middleton, graduate nurse, from Temple Sanitarium, a graduate of the Southwestern Baptist Training School; Miss Florence G. Maulsby, director of Physical Education, a graduate of Sargent School, Boston; Mrs. Ella C. Ficklin, Arts and Crafts, from the Children's Hospital, St. Louis; Miss Cornelia Marshall, Nature Study, teacher in Baylor University; Mrs. S. E. Holland, Dietician, Danville, Va. Others associated with Mrs. Dawson will be a group of picked counselors, every one a college graduate.

Swannanova Camp will be open July 7th and close August 31st. The fees are very reasonable and full particulars may be had by addressing the Camp Manager, Dr. J. W. Cammack, Education Board, Southern Baptist Convention, Birmingham, Ala., or Mrs. J. M. Dawson, 717 Speight Street, Waco, Texas. One great advantage to Baptist patrons will be the proximity to the Southern Baptist Assembly at Ridgecrest, where parents in attendance will be near their girls. Handsome illustrated catalogs giving complete description of the Camp, and its activities, will be sent to those who are interested.

The town of Campbell in Missouri deserved front page space and got it by having 95 per cent of its 1804 people at church on a recent Sunday. It was the culmination of a go-to-church campaign by the laymen. Try this on your town.

It is said that Mussolini is living on a diet of milk and rice. But a contemporary suggests that he talks like he is living on raw meat and horseradish.

## A MODERN NICODEMUS

By Lawrence Zarilli, Professor in the Baptist Bible Institute, New Orleans, La.

He came by night. He came not alone for the missionary to the sailors was with him. He had with him a younger officer. The house was almost dark and all was quiet. He was tall, broad shouldered with a rugged face. The tempest of life was stamped on his countenance. The alertness of his eyes, his quick step, the vivacity of his speech and the accuracy of his phrases, all indicated that he was a leader among men. He came to meet me. But he came above all to inquire about my Lord. We talked, we quoted Scripture and oh, how he listened. We agreed to have a special religious service for him the following night, April 6, 1926.

He was a captain of an Italian vessel which was at that time in the New Orleans harbour. The missionary to the sailors had, during the special religious meetings held in Managan Chapel of the Baptist Bible Institute, brought twelve of this captain's men to hear God's word preached. Christ was exalted and His word found lodgment in their hearts. When the invitation was given ALL THE TWELVE confessed Christ as their Saviour. This incident made itself felt on the crew and hence the coming of the leader. No wonder he came with a Bible in his hand. He was a seeker after the truth.

The Tuesday night service was unique. Not many were present, but when the invitation was extended the captain and one of his officers came forward and publicly accepted our Christ as their Christ, our Saviour as their Saviour, too. This was done in a very deliberate manner and deep conviction was evident. This fact was manifest after the congregation was dismissed. The captain still lingered, and for over an hour and fifteen minutes he spoke of many things, but the note that touched the chords of our hearts was his possible surrender to preach the Gospel.

On Wednesday night after we returned to our home from prayer meeting we found a note from this leader of men. Here is what the note had to say:

"The officers and crew extend, through Rev. teacher, cordial salutations and homages to all known to us from the Baptist Bible Institute, appreciating their work and keeping it in grateful remembrance." While we read this unexpected message of gratitude, the senders were preparing to depart from our shores to their native land with a new song and with new aspirations in their hearts which only those who profess Christ possess.

We extend our best wishes and prayers to the Murray Baptist Church, Murray, Ky., the First Baptist Church of New Orleans and the Baptist Bible Institute, which directly and indirectly have largely contributed in bringing about these glorious results.

## DO THE BAPTISTS CARE?

If Southern Baptist Sanatorium for Tuberculosis had \$500,000 endowment we could give six months treatment at half cost to about one hundred patients each year. The Sanatorium was allocated a half million dollars of the 75 Million fund for endowment but there just wasn't enough money to go around and we did not get a dollar of endowment. Until we have it, we shall be obliged to turn down most of the appeals of those unable to pay in full for treatment and most of those turned down will die.

May 12th is National Hospital Day. I think National Hospital Day, May 12th would be a good time to start an endowment fund for the help of the tuberculous poor. Of course, what is given to this fund will not count on pledges or gifts to the regular denominational budget, but will be extra gifts.

We shall put on no campaign for endowment

gifts but we have set aside 50,000 units of ten dollars each and we will accept gifts for any number of these ten dollar units. Some could take 5,000 units, others 2,500 units, others 1,000. Some could take 500 units, some 250, some 100, some 50, some 25, some 10, and some 1.

Receipts will be sent to all who send any amount either on Hospital Day or any other day. But we desire to make a good beginning on Hospital Day toward an endowment. Any one may subscribe for as many units as desired and pay for them in monthly installments or give six per cent notes to the endowment payable at any future date or dates.

Don't forget the date, May 12th, National Hospital Day to remember the poor who are sick with tuberculosis. Take as many units as you can. Send money, notes, checks or subscriptions to Southern Baptist Sanatorium, El Paso, Texas.

Churches, W. M. U.'s, Sunday Schools, B. Y. P. U.'s, and other organizations can take units. Persons who would like to put bequests to the sanatorium in their wills should write me at El Paso, Texas.

—H. F. Vermillion, Supt.

## WHAT WOULD HAPPEN?

Eldredge B. Hatcher

We know what happened last Christmas in response to a southwide call for a Love Offering for the Foreign Mission Board. The call did not meet with universal favor. And yet notwithstanding many handicaps nearly three-quarters of a million dollars was contributed.

If such a wonderful response was made in the face of difficulties, simply to one of our Boards, what would happen if a request should be sent forth by the Southern Baptist Convention for a Love Offering during the year for all our Boards and our entire denominational program. Suppose that Southern Baptists should be put on their mettle for the next Convention year by being asked to express their LOVE in a great free-will offering, continuing through the year. Suppose that pastors, secretaries and other leaders should hold up before the people as never before the glorious gifts of God. Suppose that sermons, public appeals, periodicals, pamphlets, etc., should all seek to touch the love chords and to kindle the fires of gratitude so that our people generally would be set to thinking and talking about Jehovah's marvelous mercy and grace. Who can estimate what the result might be? The Southern Baptist heart, thus profoundly touched, might respond in undreamed-of fashion.

Another thing—the Budget. Some object to the Budget, saying that each denominational interest ought to make its own separate appeal to the churches and in that way the burning needs of the different Boards could be pressed more clearly and forcibly upon the people. But, in the New Testament, it was not the needs that were stressed so much as the love of Christ, and New Testament Christians were asked to give, not so much because of the urgency of the needs as because of the goodness of God.

In other words, the New Testament method of appeal was to paint pictures not of the dire condition of the poor at Jerusalem but pictures of Christ Jesus, who, though He was rich yet for our sakes, became poor. The supreme reason why we should give liberally is not because of the terrible destitution of certain people (though that is a sufficient reason) but the love of Christ. He seeks our gifts and we need to express our love for Him.

In giving, therefore, we should have our eye fixed, not so much upon harrowing cases of need as upon Christ's gifts to us and the world. The Budget ministers to this spirit of giving. It stands for Christ's world program as a whole. It says in substance to our people, "You yearn to express your love to Christ. We would attract your attention therefore not chiefly to separate or special cases of need, which might touch your



heart. This Budget stands for Christ's Kingdomwork in its entirety." Let us, of course, acquaint our people with the varied departments and features of our denominational enterprise and the imperious needs attending it, but let us use the Budget to put the chief emphasis on the motive of our giving.

### BIBLE INSTITUTE COMMENCEMENT

The Commencement exercises of the Baptist Bible Institute will be held as follows:

Monday, May 3rd, 7:30 p. m., musical concert.

Tuesday, May 4th, 3:00 to 5:00 p. m., President's reception to the graduates at the President's home. 7:30 p. m., Class Exercises.

Wednesday, May 5th, 7:30 p. m. Baccalaureate sermon by Dr. J. B. Tidwell, Professor of Bible, Baylor University, Waco, Texas.

Thursday, May 6th, 10:30 a. m., Alumni Address by Rev. Sam R. Gordon, Pastor of Laurel Street Baptist Church, Amite, Louisiana. 7:00 p. m., Alumni Banquet.

Friday, May 7th, 7:30 p. m., Graduating Exercises Baccalaureate Address by Prof. D. M. Nelson, Mississippi College, Clinton, Miss. Awarding of diplomas and conferring of degrees by President B. H. DeMent.

Fraternally yours,

B. H. DeMENT.

### OUR BAPTIST CHURCH INDEPENDENCY

Freedom of thought, of conscience and of worship, and equality under the law are fundamental principles of a republic. They are also vital elements in Baptist faith and practice. Every Baptist church is a miniature republic. The boon and dignity of citizenship do not come, however, through the accident of birth. They are bestowed on those persons, and those only, who accept with open mind and follow with willing heart the teaching of the gospel.

Church independency means that the individual church is complete in itself. It is responsible to no higher order or society. It is a government "of the people, by the people, for the people." The church at Jerusalem, the model of all the New Testament churches, and of every Baptist church, was a local assembly of regenerated persons. Let us take our far journey through the ages and regard this earliest church. Its officers are bishops, or presbyters, who guard and guide its spiritual interests, and deacons, who administer its temporal affairs. These officers are not masters, but servants of the church. They are neither lords nor priests, but ministers. Elected and supported by the body, they may be dismissed or changed at pleasure.

On all questions the vote of the church is conclusive and its voice decisive. Its acts cannot be revised or reversed by any council or tribunal under heaven. It holds complete and final authority in receiving and dismissing members, and in the exercise of discipline. Its service is simple, its ordinances are those that Christ prescribed. The power of the church cannot be transferred or delegated. With the individual church the ecclesiastical system begins, and there it ends.

Thus the idea of popular self-government is realized. This is co-operation without compulsion, discipline without tyranny, freedom without license, and community of interest without the surrender of personal independence. The simplicity, the beauty, and the power of the apostolic church government have never been altered or abrogated by divine command. The independent church, as we have considered it, is the apostolic ideal, and it is ours.

In the days of Paul, the church builder, not even the feeblest and most struggling interest forfeited its independence or bowed before the sovereignty of a more influential body. Yet as Jew and Greek and Roman saw the virgin vigor

of republican government give place to that of kings or oligarchies, so the loyal Christians saw the simplicity of the Christian churches in the course of time exchanged for vast and intricate system, in which the individual church was no longer an independent unit, but an infinitesimal part of a gigantic unity.

About 200 years after the death of Christ the larger and the older churches, planted in the centers of trade and population, began to acquire a positive ascendancy. Here the love of power and the struggle for pre-eminence, and there the force of personal character brought the bishops of those stronger churches into a place of peculiar authority. Then were laid the foundations of the episcopal form of government, whose relation to the independent form is similar to that which exists between a monarchy and a republic. Arising thus in an age of darkness, and fettering easily the minds and lives of men, the power of priestcraft grew to marvelous proportions. The alliance of church and state harnessed the forces of secular authority to those of the triumphant hierarchy. The hand of tyranny riveted the churches together and bound them in galling servitude to the papal throne.

A long night of despotism followed. Yet a light flickered here and there, and independent churches battled bravely for existence and for principle. The victories of their faith and the fruits of their devotion appear today in the countless number of independent churches that are scattered throughout Christendom. In the United States alone the aggregate membership of independent Baptist churches is now more than 8,000,000.

The advantages of church independency are not far to seek. It thrives under any form of civil government. It prevents misrule and oppression. It promotes both freedom and harmony within the church. It subordinates form to spirit, beauty of adornment to purity of heart, and studied ceremonials to Christlike character. It respects the rights of the many, and gives the many an equal chance with the few. It establishes the place of the individual member and emphasizes the supreme value of every human soul. It is intensely individualistic. It regards every man as a man, a social unit, a member of Christ's body, and a child of God.

The doctrine of church independency is intimately connected with other distinctive Baptist principles. It maintains that only those who voluntarily profess a personal faith in Jesus Christ shall receive baptism; that every man shall be free to serve God after his own fashion; that no priest or prayer book, no set creed or confessional, no rubric or ritual, shall stand between the believing soul and its Saviour; that the Holy Scriptures are the sole and sufficient authority in matters of faith and conduct; and that fellowship and worship should disregard the letter and the form, and seek with reverent and attentive mind the guidance of the Spirit.

Independency does not imply isolation, or a proud self-sufficiency or a lack of cordial Christian sympathy. Rightly considered, its corollaries are the ideas of the interdependence of the churches, and the dependence of all the churches on the Great Head of the church. Though there is no outward bond of union, the tenderest and strongest tie unites the individual churches in a universal and indispensable comradeship of spirit, of power, and of life.

Personal faith in Jesus Christ is the basis of union among all believers of every church and creed in the worldwide, age-long kingdom of which Christ is sovereign. Thus, while every Baptist church is a republic, it maintains cordial and Christy relations with the entire body of believers in heaven and on earth, all of these together constituting a universal church, an everlasting kingdom, in which the law of the King of kings, commanding implicit obedience, is absolute.—Watchman Examiner.

### THE YEAR'S RECORD

Nashville, Tenn., May 2.—Southern Baptist churches baptised a total of 224,191 persons during 1925 and added \$24,172.65 to the value of their local church property, Dr. E. F. Aldredge, statistical secretary of the Sunday School Board and of the Southern Baptist Convention, announced here tonight. The gain in value of local church property far surpasses any previous year's record, while the number of baptisms is the highest on record, with one exception.

Other net gains for the year include an increase of 283 ordained ministers, 74,799 church members, 190 Sunday Schools, and 154,875 Sunday School pupils, 1,193 Young People's Unions, 1,192 Woman's Missionary Union Organizations, \$240,105.37 in Woman's Missionary Union contributions, 647 church houses, 100 pastor's homes, \$3,275,113.42 in contributions to local church expenses, and \$1,677,395.70 in total contributions to all objects.

Due to the fact that a number of churches have not reported for three years and were dropped from the official roll, the total number of churches was reduced by 1,050. The membership of these dropped churches, at last account, was approximately 65,000, so their elimination vitally affects the net gain for the past year, reducing it to 74,799. This elimination of churches also accounts in part for the loss of 14,678 in the total B. Y. P. U. membership and the decline of \$1,607,718.72 in the contributions to missions and benevolences.

The complete new statistical table, as compiled by Dr. Aldredge, shows 986 district associations; 26,467 churches; 19,908 ordained ministers; 224,191 baptisms; 3,649,330 church members; 21,760 Sunday Schools with 2,691,828 pupils; 18,858 Baptist Young People's Unions with 531,415 members; 19,607 Woman's Missionary Union organizations which reported contributions for the year in the sum of \$3,878,479.47; 20,965 church houses; 3,197 pastor's homes; local church property valued at \$165,909,278.65; contributions to local church objects in the sum of \$30,771,574.28; contributions to missions and benevolences \$8,255,435.08; and contributions to all purposes \$39,027,009.36.

FRANK E. BURKHALTER.

There is a large movement over the country to consider the advisability of associate membership in Baptist churches, and we are asked for our opinion. We give it without hesitation for what it is worth. We feel and have felt all along that associate membership is an opening wedge to open church membership. We are opposed to it because we feel that Christ definitely and explicitly commanded baptism as a prerequisite to church membership, and such a thing as associate membership is not hinted at in the New Testament. In the second place, we have never seen that associate church membership was especially valuable. We know a church that for years fought for such membership that it might receive a prominent woman into its membership. When at last it became operative and she was invited, she replied simply and sweetly: "When I want to become a member of a Baptist church I shall submit to baptism as is the rule of the church. I do not care for the limited membership which you are kind enough to offer me."—Watchman Examiner.

The B. B. Crimm evangelistic party closed a great sweeping revival with the First Church of Greenville, Texas, last week. The party is now engaged in a great meeting with the First Church of Water Valley, Miss. Hundreds were turned away from the tabernacle Sunday night for lack of room. However, more seating capacity is to be added. Stanley Armstrong, the well known singer, is music director, and Mrs. Armstrong is director of women's work. Alexander Bain of Boston, Mass., is pianist of the party.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD  
BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.  
Entered as second-class matter April 4, 1919, at the Post  
Office at Jackson, Mississippi, under the Act of  
October 3, 1917

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### MACHINE-MADE CHRISTIANS

The phrase, man-made Christians, may have the appearance of cynicism, but it is not here so intended. We are not sneering at anybody, nor satirizing any method of Christian work. But we do mean to call attention to a drift in our manner of bringing men, or women, or children, to a public profession of faith and affiliation with the church.

The one whole, sole purpose of the Gospel of Jesus Christ is to bring people into vital relationship with God and into the image of His Son. We are sorely in danger of losing sight of the one business of the churches and of every individual member of the churches. Our task to the end of the world is to bring men to be disciples of Jesus, induce them to declare their faith by baptism and lead them to observe all things whatsoever He has commanded us. Many, many churches are not fulfilling this commission; and many church members are making no direct personal effort to bring others to be Christians. Our chief business is smothered under a great load of church work and the voice of the commission is drowned in the clatter of our high powered machinery. God save us!

But what we are here and now concerned about is the fact that our obligation of individual evangelism, the duty to help men to find the Lord is oftentimes side-tracked or supplanted by a machine method of getting them into the churches. There are many substitutes for the original Christian way of saving people, Jesus' way of dealing with the individual man or woman face to face; the way he dealt with Philip, with Nicodemus, with the Samaritan woman, with the blind beggar in Jerusalem, with Matthew. Ours is an age of machinery, and we are in the wholesale business. The word "manufactured" originally meant made by hand; but that is exactly what it does not mean today. It commonly refers to a machine-made article. And our church members give too much evidence of being machine-made.

Here is a man or a church that proposed to make Christians by the ordinance of baptism. They are put through the machine in infancy and unconsciousness, or in maturity as if by magic and when the sacramental ceremony is said they are pronounced children of the church and by some children of God. A lady has little trouble in distinguishing hand made lace and machine made lace; and it doesn't take long to see the difference between the machine made Christian and the one that is born of the Spirit of God. You can always recognize one who is "born not of blood, nor of the will of the flesh, nor of the will of man, but of God".

But there are other machines. You have seen them go through a regulation process of going to the mourners bench; perhaps have heard some zealous brother put a prayer in their mouths to be repeated mechanically after the personal worker, until they come out at the end of so long a

time a man-made product and ready for membership in the church. There is always a peril as well as a great opportunity in a revival meeting; a danger lest some should be herded and driven through a certain process, like cattle through a chute at a dipping vat. Beware of the machine. You may run lead through a mold but you can't make silver out of it.

One of the most up to date pieces of machinery for making Christians is the adoption of decision days or some such special days or weeks in our churches and schools. People are not saved because we have set a special day for them to be saved. Eggs do not hatch because they are three weeks old, but because they have been kept under a hen for three weeks. Our churches are drifting into the notion that the young people can all be corralled at about Easter time and gotten to make a confession because we have set a day for it.

Now it is not argued here that special days may not be used advantageously. But what we are saying is that people are not saved differently today from what they have always been. We are not going to save them by teaching so much simply of the Bible; nor training them in our most modern methods with young people. We are as dependent today upon the will of God as ever. He will have mercy on whom he will have mercy, and whom he will he hardeneth. We are dependent on the mercy of God, and unless His Spirit works with us there will be no life from the dead. The wind bloweth where it listeth; and so it is in the coming by birth of the Spirit into the kingdom of God. The words of Jesus to Nicodemus are never out of date: Ye must be born again.

You may make china dolls by machinery, but children come into the world by birth. If we are willing to be used of God, if we will acquaint ourselves with his word and his will; if we are willing to be filled and used of his Spirit, the result will be that others will be born into his kingdom.

### WHAT SHALL WE DO?

Under this head Dr. S. M. Brown, editor of the Word and Way, the Missouri Baptist paper, gives the following signed editorial:

#### What Shall We Do?

"It now is perfectly apparent that a resolution on the evolution question will be presented at Houston. There have evidently been misunderstandings and differences of opinion. The Southern Baptist Convention is, no doubt, perfectly willing to be put on record as opposing the doctrine of evolution as currently understood and spoken of. Some of us, this writer among others, have believed that the Convention did what was necessary when the Kansas City document was passed at Kansas City. Other brethren believe that the Kansas City statement is somewhat evasive. The writer fairly believes that the author of the Kansas City statement has been unjustly charged with an endeavor to placate evolutionists. We could never consent, therefore, to willingly have any act of ours construed as in any way, or to any degree, endorsing these unjust charges. Nor would the writer be understood as receding one inch from his view that the Kansas City statement, and the Articles of Faith, adopted at Memphis, are all unequivocally anti-evolution, and invulnerable as an expression of our Baptist beliefs. But as the resolution now published as prepared, to be offered at Houston, can be heartily endorsed by every member of the Committee, as the writer believes, who made the majority report at Memphis, we hope and pray that if offered it may be passed by the Convention without a dissenting voice, or one word of discussion. Then if we are not done with divisive matters certainly no charge can be laid at the door of those who have gone the 'second mile.'"

S. M. BROWN.

We are glad, and many others will be glad, to

have this frank statement from Dr. Brown, who was a member of the committee which wrote the statement of faith adopted in Memphis last year. He signed the majority report and has consistently and conscientiously defended it since then. He now believes that the adoption of the supplementary statement published recently in the Record and other Southern Baptist papers should be adopted at Houston.

We are glad that he has taken this position and made the announcement beforehand. We believe he represents the almost unanimous sentiment of Southern Baptists, and that what he suggests will be approved and the course he recommends will be carried out at Houston. Dr. Brown has vigorously stood for orthodoxy in faith and for the Baptist position in practice. He can consistently with all he has said and written in the past now advocate this step. If it is proper to make a clear-cut pronouncement in the pulpit and in the press, it is right that it should be done in the convention. We believe this is the way to peace, and it is the only hope of peace we have seen since the discussion started. May God speed us.

### WORD OF GOD IS LIVING

The Old Version of the Bible says the Word of God is quick. The Revised Version says "The Word of God is living." Of course, they mean the same thing, only the latter is more easily, fully and generally understood. If you will put this passage from Hebrews (4:13) along by the side of one in 2 Tim. 3:16 it will be still easier to understand it. There it is said that all Scripture is inspired of God. Here it is said that it is living.

It is quite the thing now to quote Greek, and so it may be excused here. The word (a single word) for "inspired of God" is theopneustos, which, literally, means God-breathed. You will recall that in the Genesis story of creation it is said that "God breathed" into man's nostrils and he became a "living soul." Here in this letter to Timothy the Bible is called "God-breathed;" it has the breath of God in it; it is saturated with the Spirit of God; and so in Hebrews it is said "the word of God is living." Only in the original language of the New Testament the "living" is for emphasis put first in the sentence thus: "Living is the word of God."

This means that the Bible occupies a place among other writings comparable to that of man among the other animals. Man is a living soul because God breathed into him the spirit of life. The Bible is the living word because God breathed into it His own Spirit and it became alive and energetic, having the ability to work, to accomplish results; for that is what the word means which is translated "powerful" or "active;" it is our word "energy." For this reason it holds the place of mastery among all other writings. Dominion was given to man, belongs to him, because he was made in the image of God, and dominance belongs to the Bible because it is in-breathed or inspired by God.

Life is a subtle, undefinable something which gives the ability to reproduce. It is not merely a quality which preserves from decay and makes for continued existence, but it produces after its kind. The Word is the bread of God which comes down from heaven and gives life to the world. James says, "Of his own will begat he us by the word of truth." Peter says, "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth." The Word of God produces life in those who hear it or read it and believe it. It produces righteousness in all who give heed to it.

There is as much difference between the Bible and other books as between hay that is made of green grass and the hay that is made by cutting grass that has been long dead. The Word of God is living. There is as much difference as



there is between wood that was cut by felling a living tree and that which is cut from a log that has long lain on the ground in the forest. If you know the difference between the syrup made from cane grown in your own field and the syrup which has been manufactured in New Orleans, you will have no trouble in discovering the excellent taste in the Word you get in the Bible. The Bible is different, and the difference is that it is living. Jesus said, "The words that I speak unto you they are spirit, and they are life."

It is said that plans are forming for the consolidation of Rochester and Colgate Seminaries. Both are in New York state.

Chicago University is to have a new hospital for contagious diseases, \$500,000 having been given for it in the will of Mrs. Harriet G. Smith. Another party has given \$100,000 for cancer research.

Pastor S. E. Tull of Pine Bluff, Ark., expects his church to build a four-story annex for Sunday School work this summer. They had 1,145 in Sunday School at last report and were pushing on to 1,500.

Prof. E. O. Sellers of the Music Department, Baptist Bible Institute, supplied for Pastor Lovelace at Clinton Sunday morning and night. He gave largely a music program, but made most helpful gospel addresses.

We are informed that Pastor Estes Rushing is resigning and will give up his field of labor at Tyro and Looxahoma. We have heard nothing but good reports of all his work, and hope that he may not emigrate.

Dr. R. B. Gunter preached the dedication sermon in the new church at Sunflower Sunday. The house is of brick and cost \$10,000. This aggressive group of Baptists is being led by Pastor S. G. Pope.

It is said that on account of his health Dr. G. W. McDaniel will not permit his name to go before the Houston Convention for re-election as president. We have never had a better one, and about all we know were good.

While attending funeral in family of Woman's College student at Bay Springs Sunday, President Johnson was badly injured in an auto accident. Knee cap was injured; other injuries. In Methodist Hospital, Hattiesburg.—Woman's College.

It is a sad commentary on human nature that the word story meant originally and etymologically a history, that is a supposedly true and accurate account of facts. Probably because such accounts are so often untrue, the word story has come to designate a fictitious or false report. The capacity for mendacity is still extant.

Brother D. A. McCall of Lyon has accepted the call of Griffith Memorial Church in Jackson, according to a telegram received by the church on Sunday. This field furnishes a splendid opportunity and Brother McCall is equal to it. He has done a splendid work in the Delta, assisted by his faithful wife, and the Baptists of Jackson will give him a cordial welcome.

North Carolina has been for several years a battle ground for the forces of faith and unbelief. The University of North Carolina has permitted attacks on the Bible by its professors and in a magazine published at the university. Now the citizens of Charlotte have organized a "committee of one hundred" to combat this infidelity. This organization was provoked by the statement of one of the university professors that the book of Genesis is heathen mythology.

Rev. J. S. Riser, Jr., has been called to the Fifteenth Ave. Church of Meridian and they are hopeful of his acceptance. Dr. Riser gets his Th. D. degree at the Louisville Seminary this month and has had pastoral experience during his five years there. He is also a graduate of Mississippi College and a host of friends will be glad to welcome him back to Mississippi.

A telegram from The Sunday School Board:

"Receipts of Sunday School Board, one million seven hundred ten thousand four hundred seventy-one dollars, a gain of two hundred thirty-five thousand five hundred and forty dollars over last year. Expended three hundred eighty thousand three hundred sixty-four dollars in denominational work. Sunday School enrollment gain one hundred fifty-four thousand eight hundred seventy-five."—I. J. Van Ness.

The First Baptist Church of Corinth, Miss., Rev. T. W. Young, pastor, has just closed, May 3rd, the greatest evangelistic meeting in its history. Not only the church, but the entire community was deeply affected. Rev. J. B. Phillips, pastor of the Highland Avenue Baptist Church, Chattanooga, Tenn., did the preaching. For three weeks the large auditorium of the church was filled twice each day and at night hundreds were turned away for lack of room. All forms of Modernism and the isms and sins of the day received his scathing denunciations. He preached fearlessly and with persuasive power the old Bible and its doctrines of sin, repentance, salvation by faith in Christ, the virgin birth and the deity of Jesus, heaven, hell, eternal punishment for the unbelieving, and everlasting life for all who accept Christ. The people rejoiced to hear the old fashion gospel preached. There were 103 additions to the church and others to come, while a number sought membership in other churches. The singing was in charge of Brother W. J. Morris, Pine Bluff, Arkansas. He is one of the greatest of our Southern singers. His enunciation is distinct and his voice rich and musical.

### BLUE MOUNTAIN COLLEGE

This institution so dear to the hearts of many of our Baptist folks, is much to the front, in the last few months. In the attempt to bring this institution up to the standard with our other colleges, some of us did not see how it would be possible to secure sufficient endowment. Our faith was weak. The good Lord has done more for us than we expected, and has not only given an exceptional opportunity, for securing the endowment, but has placed the college in an enviable position, before the general public. Surely our Baptist folks will take advantage of the situation. The proposition to duplicate every dollar raised by our Sunday Schools by The Field Cooperative Association, Mr. B. B. Jones, President, ought to find a response from every school in the state. I venture to suggest that every Sunday School take a special offering on "Education Day", the last Sunday in May. Surely eight hundred Sunday Schools, ought to send in the forty thousand dollars needed. It would mean an average of twenty-five dollars each.

Very truly,

—E. T. Mobberly.

Purvis, Miss.

### A SUBSTITUTE FOR THE PROPOSED STATEMENT OF DR. TULL CONCERNING EVOLUTION

By N. W. P. Bacon

The Southern Baptist Convention this day assembled at Houston, Texas, hereby affirms its unqualified belief in the historic accuracy of the book of Genesis including the account of the creation of the world and of man by special act of God and not by evolution.

The above statement of belief possesses several advantages. 1. It is brief. 2. It contains all that Dr. Tull contends for, and in addition the very words for which some of the brethren

contended so earnestly at the Convention in Memphis, and that, curiously enough, was opposed by other brethren. 3. It draws the line sharply and unmistakably between evolution and antievolution. The one voting against this statement of belief would by that very act declare himself an evolutionist, and worse still would advertise his disbelief in the historical accuracy of Genesis, and therefore an infidel. However, evolutionist and infidel are just two names for the same thing.

The above or a similar pronouncement should be presented to the Convention for action as soon as it is organized that a feeling of confidence and fellowship might be established among the brethren which would insure a harmonious and profitable session of the Convention.

### CONVENTION BOARD DEPARTMENT

#### Baptist Convention Board's Financial Statement For The First four Months of This Year

By comparison the reader will observe that a slight progress is being made over a year ago. For April 1925 the Board office received \$48,657.07; for April 1926, \$50,983.78, or an increase of \$2,326.71.

For the first four months of 1925 we received \$79,882.54; for the first four months of 1926, \$110,097.74, an increase over the first four months of last year of \$30,215.20.

There is evidence that the Budget System is being used as the monthly contributions are increasing. A belief in stewardship is also increasing somewhat, but this increase is by no means what it should be.

It will be necessary for us to emphasize missions every month from now until the close of the year. By increasing the monthly contributions, it will yet be possible for us to finish the year's work and meet all of our State obligations. But it is exceedingly important that we do not wait until near the close of the year to make our contributions.

#### BAPTIST HOSPITAL FRIENDS

Since I last wrote you, beloved W. M. U. women, our hearts have been made glad many times. First, our S. S. Board, Nashville, sent us fifty Bibles and fifty song books. It is useless to try to say how much we appreciated this kindness. These were all we needed to complete our Chapel. When you come to Nurses Home you will find one of the most attractive little Chapels to be found anywhere. Piano, table, three pulpit chairs, thirty-six steel and mahogany finished chairs, with plenty of Bibles and song books. We are now equipped for our religious work. Especially do we invite the W. M. U. of Pike County and members of the S. S. Board to meet with us and help us to enjoy the things they have made possible. How we do thank you, each one.

Then our business men of Jackson have not been unmindful of us. Wright and Ferguson gave us a beautiful four-piece reed living room set. When I tell you we did not have anything in this room, that it was perfectly bare, you can imagine how dressed up we feel. And then when Jones Furniture Co. sent us up one of the prettiest floor lamps we have ever seen, sure we felt most grateful for our business men friends.

Our women, too, are remembering us. The other day Mrs. Z. D. Davis sent out and had put up lovely curtains in the office. The W. M. S. of Hamburg sent us ten dozen fresh eggs. We have often wished that our country societies would do that very thing. One does not like to give sick folks cold storage eggs, and it is hard to find fresh eggs enough for the patients all the time.

There are other friends that I will tell you about next time.

Gratefully yours for service,

MRS. R. L. BUNYARD.



## BLUE MOUNTAIN COLLEGE

The daily newspapers have been so full of the doings of that remarkable man, B. B. Jones, and his efforts in behalf of Blue Mountain College that most of the readers of the Record are already familiar with the accounts of our good fortune. The students of fourteen colleges have entered with enthusiasm upon the raising of money for the Blue Mountain College Endowment at the suggestion of Mr. Jones.

These colleges are:

Mississippi Woman's College.  
State Teachers' College.  
Mississippi State College for Women.  
Mississippi A. & M. College.  
Mississippi College.  
Hillman College.  
Grenada College.  
Whitworth College.  
Delta Teachers' College.  
University of Mississippi.  
Belhaven College.  
Millsaps College.  
Carke Memorial College.

Draughn's Practical Business College, Jackson.

The students of Blue Mountain College had already paid in an average of ten dollars per student on the endowment of their own college during the present session, but when the offer of Mr. Jones came along of course they fell in line and agreed, unanimously and joyfully, to add five dollars per student to their original payments.

The first college to complete the payment of its pledge was M. S. C. W. Their check for six thousand dollars reached Blue Mountain on April 19th, accompanied by another check for the same amount signed by Mr. Jones in behalf of the Field Co-operative Association. Checks from several other colleges in part payment of their pledges have also reached us.

In addition to the generous subscriptions of the colleges, pledges have also arrived, part of them accompanied by checks, from Sunday Schools (part of them not Baptist), grammar schools and high schools. Mr. Jones agreed to duplicate the amount subscribed by any school of any kind.

The total subscriptions during the last month, including the duplicating checks of the Field Co-operative Association, now amount to about \$65,000. It is a sheer impossibility for those of us who are at Blue Mountain to express the full gratitude which we feel. Naturally it would not have occurred to those connected with a college to go to the students of these schools to ask for subscriptions to its endowment fund. But Mr. Jones is a man of original ideas. His plan for stimulating co-operation and goodwill among the educational institutions of the State has worked out in a way which is little short of a miracle.

A month ago Mr. Jones said to the writer: "Blue Mountain College now has almost half of the two hundred thousand dollars which it was necessary for you to raise for endowment. I want to take charge of raising another hundred thousand, so that when you collect the balance subscribed toward your first hundred thousand, you will then have the amount which the Baptist State Convention prescribed, two hundred thousand. The State Convention has agreed that when you get this amount, it will immediately add still another hundred thousand. This will give you three hundred thousand dollars for endowment by next November, which is the amount required by the Southern Association of Colleges for standardization. I hope then that the Alumnae and other friends of the College will quickly give enough money and material for the erection of a new fire-proof administration building."

Subscriptions and checks have now reached the College for about three thousand dollars toward the administration building, and Mr. W. N. Packett, of Columbus, has subscribed 150,00

brick for the same purpose. We do not expect to put on a regular campaign for this building, but we are counting on our Alumnae and other friends to enable us to start as quickly as possible on its construction. It should cost about \$125,000, equipped.

The clouds have rolled away, and it seems that Blue Mountain College will now be able to increase its usefulness to the Master.

Gratefully yours,

LAWRENCE T. LOWREY.

## THE CHURCH AND THE WORLD

This poem was sent us by Brother W. W. Collier, who got it from an "old time preacher". It has a Bible truth at its heart.

The Church and the World walked far apart  
On the changing shores of time.  
The World was singing a giddy song  
And the Church a hymn sublime.  
"Come give me your hand", cried the merry World  
"And walk with me this way";  
But the good Church hid her snowy hand  
And solemnly answered "Nay  
I will not give you my hand at all  
And will not walk with you,  
Your way is the way of eternal death  
And your words are all untrue".  
"Nay, walk with me a little space",  
Said the world with a kindly air.  
"The road I walk is a pleasant road,  
And the sun shines always there.  
Your way is narrow and thorny and rough  
While mine is flowery and smooth;  
Your lot is sad with reproach and toil  
But in circles of joy I move.  
My way, you can see is a broad fair one  
And my gate is high and wide,  
There is room enough for you and for me  
To travel side by side".  
Half shyly the church approached the world  
And gave her, her hand of snow  
And the false world grasped it and walked along  
Saying in accepts low  
"Your dress is too simple to please my taste;  
I have gold and pearls to wear,  
Rich velvets and silks for your graceful form  
And diamonds to deck your hair".  
The church looked down at her plain white robe  
And then at the dazzling world  
And blushed as she saw his handsome lip  
With a smile contemptuous curled.  
"I will change my dress for a costlier one",  
Said the church with a smile of grace;  
Then her pure white garments drifted away  
And the world gave in their place  
Satin and silks and seal skins rare,  
And over her forehead fell her bright hair  
Crisped in a thousand curls.  
"Your house is too plain", said the proud old world.  
"I'll build you one like mine,  
With kitchen for feasting and parlor for play  
And furniture never so fine".  
So he built her a costly and beautiful house,  
Splendid it was to behold.  
Her sons and her daughters met frequently there  
Shining in purple and gold,  
And fair and festival—frolics untold  
Were held in the place of prayer,  
And maidens bewitching as sirens of old  
With worldly graces rare,  
Invented the very cunningest tricks  
Untrammelled by gospel or laws  
To beguile and amuse and win from the world  
Some help for the righteous cause.  
An Angel of mercy flew over the church  
And whispered "I knew your sin".  
Then the church looked sad and anxiously longed  
To gather the children in,  
But some were off at the midnight ball  
And some were at the Euchre or Play  
And some were drinking in gay saloons  
As she quietly went her way.  
Then the sly world gallantly said to her

"Your children mean no harm

Merely indulging in innocent sport".

So she leaned on his proffered arm  
And smiled and chatted and gathered flowers  
As she walked along with the world  
While millions and millions of precious souls  
To the horrible pit were hurled.

"Your preachers are all too old and plain",  
Said the gay world with a sneer.

"They frighten my children with dreadful tales  
Which I do not like for them to hear.

They talk of judgment and a coming Lord  
And the horrors of endless night;

They warn of a place that should not be  
Mentioned to ears polite:

I will send you some of a better stamp,  
Modern and brilliant and fast;

Who will show how men may live as they list  
And go to heaven at last.

The Father is merciful, great and good,  
Loving and tender and kind.

Do you think He would take one child to Heaven  
And leave another behind?

Go train your teachers up to the times,  
Adopt the stylish way.

We all want entertainment fine  
And only that will pay".

So she called for pleasing and gay Divines,  
Gifted and great and learned;

And the plain old men that preached the cross  
Were out of their pulpits turned.

Then Mammon came in and supported the church,  
Renting a prominent pew,  
And preaching and singing and floral display  
Proclaimed a period new.

"You give too much to the poor", said the world,  
"Far more than you ought to do,

Though the poor need shelter, food and clothes  
But why need it trouble you?

And afar to the heathen in foreign lands  
Your thoughts need never roam,

The Father of mercies will care for them  
Let charity begin at home.

Go take your money and buy rich robes  
And horses and carriages fine

And pearls and jewels and dainty food  
And the rarest and costliest wine.

My children they dote on all such things  
And if you their love would win

You must do as they do and walk in the ways  
That they are walking in".

Then the church her purse-strings tightly held  
And gracefully lowered her head

And simpered, "I've given too much away,  
I will do so, Sir! as you have said".

So the poor were turned away from the door in  
scorn

And she heard not the orphan's cry  
And she drew her beautiful robes aside

As the widows went weeping by.  
Her mission treasures beggarly plead

And Jesus' commands were in vain  
While half of the millions for whom He died

Had never heard his name  
And they of the church and they of the world

Walked closely hand and heart  
And none but the Master, who knoweth all

Could tell the two apart.  
Then the church sat down at her ease and said,

"I am rich and in goods increased.  
I have need of nothing and nought to do

But to laugh and dance and feast".  
And the sly world heard her and laughed within

And mockingly said aside:  
"The church has fallen, the beautiful church

And her shame is her boast and pride".  
Thus her witnessing power alas! was lost

And the perilous times came in;  
The times of the end, so often foretold

Of form and pleasure and sin.  
Then the angel drew near the mercy seat

And whispered in sighs her name  
And the Saints their anthem of rapture hushed

And covered their heads in shame.  
And a voice came down from the hush of heaven

(Continued on page 7)



## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### Missions—Benevolence—Education and the Co-operative Program

The work of Southern Baptists may be grouped under three general heads: Missions, Benevolence and Education. Under missions we have Foreign, Home and State Missions. Under benevolence, Hospitals, Relief and Annuity, or Old Ministers' Aid, Orphanage, and under education, our Theological Seminaries, at Louisville, Ky., Fort Worth, Texas, and New Orleans, and all our Denominational Colleges.

The Co-operative Program includes every interest fostered by the Southern Baptist Convention. In order that we may make the proper allocations, the work is divided into Southwide and Statewide interests. Under Southwide objects, we have Foreign Missions, Education, Relief and Annuity and Hospitals. To these objects we have allocated 50 per cent of the total objective for the 1926 Co-operative Program, which is \$700,000.00 for Mississippi. Some states are not giving 50 per cent of their receipts to the Co-operative Program; but we are urging each state to educate their people toward this ideal.

In Statewide interests, we have Christian Education, State Missions, Hospitals and Orphanage. To these objects we have allocated 50 per cent of the \$700,000.00. The allocation to each interest is based on the total objective, and each interest receives its share of the per cent allocated from all undesignated gifts and amounts received at State Headquarters. Each interest receives the following percentages:

#### Southwide Objects

1. Foreign Missions, 25%.
2. Home Missions, 11 1/4%.
3. Christian Education, 7 1/2%.
4. Ministerial Relief, 4%.
5. New Orleans Hospital, 1 1/2%.

#### Statewide Objects

1. Christian Education, 24 1/2%.
2. State Missions, 17%.
3. Baptist Hospitals, 5%.

The Co-operative Program was adopted by the Southern Baptist Convention. Each State Convention accepted the plan, and pledged itself to co-operate with the Southern Baptist Convention in carrying forward the Co-operative Program. Secretary Love recently said: "It may not be the best plan, but it is the best that the largest body of Baptists in the world have been able to devise for themselves, and when discontinued, or displaced, it should be done by a better plan, and not by mere negative attacks upon it." Baptist freedom and voluntary action produced the Co-operative Program. Could a more monumental achievement than the Co-operative Program, suited to enlist all Baptists for all the work that we are trying to do in all the world, be found? An achievement so challenging as the Co-operative Program ought to command the respect, and appeal to the wisdom, and enlist the support of every Baptist in the South.

The Co-operative Program is the method which Southern Baptists have adopted, through which they may give expression of their love to Christ. It is a means to an end. The end being to make Christ regnant in all the world. That we should give Him the chiefest place in our hearts and plans to this end goes without question. Co-operation is a New Testament doctrine. A duty enjoined upon us and which we are admonished to give heed to in no uncertain terms. No man can be true to his denomination who fails and refuses to co-operate with his brethren in the spread of the gospel. Every candidate for church membership should be questioned as to his willingness to co-operate in the whole program of

the church. Dr. Love says, "No man is in deed and in truth a denominationalist if he is not a co-operationist. The man who is too big, or too wise, or too good, or too contrary, or too unbrotherly, or too unorthodox, or too conceited, self-willed, censorious, or ambitious to co-operate with his Baptist brethren ought to take to himself another name—perhaps the name of Diotrophes. We are in one doctrine, and we ought to be one in our devotion to the great principle of co-operation. Let us not sin against God by despising or ignoring the sacred principle of co-operation because of our own faults in making plans of co-operation. The plan is not sacred, but the principle of co-operation is. The one is of our making. The other is of divine authority and command. A man, a church, a convention may not accept my plan for operation, but all must accept God's principle of co-operation." Do not get confused and confound method with co-operation. We may change our methods of co-operation; but the principle of co-operation is eternally unchangeable. When all plans and methods shall have been done away with, the principle of co-operation will still be in the New Testament. Plans and methods furnish us with a basis for co-operation.

There should be perfect harmony between independence and co-operation. I think the Co-operative Program beautifully blends the two. It offers the opportunity for world-wide service. Every Baptist is left free to act upon his own initiative in supporting the Program. There is nothing coercive about it. It is a matter of conscience. Everyone should realize that no man liveth unto himself. To do so means decay, atrophy, death. And yet there are thousands of churches, whole churches, in the South which year after year give absolutely nothing by any method for mission work, at home or abroad. This is an alarming situation. It is downright heresy, which Southern Baptists are indulging in, and which should be corrected by our churches. We need some discipline along this line. I believe it is as much a sin for a Baptist to unite with a church, and refuse to support that church and the whole kingdom program as it is for him to refuse to be baptized, or to observe the Lord's Supper. We should start a crusade against those denominational parasites, who imbibe all the blessings of the church and refuse to help in the support of it.

To these who love God and the causes included in the Co-operative Program, I would call now to a deeper consecration; to a higher service; to a more perfect practice of Christian Stewardship; to a finer spirit of co-operation, that God's kingdom may come in a greater way.

Should the loving Jesus come this morn  
And softly speak to you  
You'd fall, with bowed head, at His feet  
Bring your treasures, too.  
You'd say, "O, Lord, just as I am,  
Unworthy though I be,  
Accept myself and all I have,  
I bring them now to thee."  
Christ Jesus is here in our Southland,  
His Spirit is taking command  
Of the hosts of Southern Baptists  
From Texas to Maryland.  
His challenging call rings from morn to morn  
Enforced by that nail-pierced hand,  
Wanted: Millions of Christian Baptists,  
Millions of dollars to give,  
That millions of hearts may hear of My love  
And millions of souls may live.

### STEWARDSHIP CLASS

#### IMMANUEL CHURCH—HATTIESBURG

We completed a very fine Stewardship Class with the Immanuel Church, Hattiesburg, on Friday evening, April 23. There were thirty-four who completed the work and received diplomas.

This was a busy time for the Mississippi Woman's College girls, but they were quite loyal, and a large number took the work. In addition to the class' work, we spoke to the student body on Wednesday and Thursday morning, and addressed the Life Service Band on Friday afternoon.

The influence of this class will be far-reaching, as these girls go back to their respective communities to carry the Christian Stewardship message. We hope to be with them at some future time when the opportunity for reaching a larger number will be possible.

### JAMES H. THARP FOUNDATION

E. O. Sellers

Unique among the "Lectureships" offered by Seminaries or other institutions training religious leaders is that at the Baptist Bible Institute of the Southern Baptist Convention at New Orleans, known as the "James H. Tharp Foundation." Mr. Tharp, a New Orleans capitalist and Deacon in the First Church, presented the Institute \$7,000.00, the interest on which is to support a yearly course of lectures upon the general subject of "The Preacher from the Layman's Viewpoint."

By the unanimous vote of the faculty, Mr. Tharp was asked to deliver the first series of lectures upon this foundation, which he did on the evenings of April 20, 22 and 23. The subjects of his lectures were "The Preacher's Preparation," "The Preacher in the Pulpit," and "Points of the Preacher's Power."

Mr. Tharp is the teacher of a class with more than 100 men present every Sunday at the First Church and speaks as one man to another and all from the viewpoint of a successful business man who has been a life-long, faithful, efficient and at the same time, observant worker in the kingdom.

To the ministers and ministerial students his remarks came with refreshing frankness, though he insisted that he was giving simply his own, the opinions of one man. He confessed, when he began his delivery, that he felt he could more easily give the money than the addresses.

He gave close attention to the ethics of preachers, to their pulpit manners, to their God-given place as spiritual leaders; their proper educational qualifications and their place and influence in the church and community.

It was a unique experience for these trained or in training to become preachers and Christian workers to listen to frank but kind criticism of their manners, voice, language, pulpit manners, sermon thoughts and delivery, and their conduct when off of the platform. Such lectures are healthy in that they give the laymen an opportunity to "come back at the preacher" in a public manner, frankly critical but sympathetic withal, and serve also to remind the preachers that the laymen, among whom and through whom they must do their work, are neither dumb nor thoughtless but are often keenly observant and concerned over many things about which the preacher is either ignorant or else has become careless.

(Continued from page 6)

From Him that sat on the Throne.  
"I know thy works and what thou hast said  
And how thou hast not known  
That thou art poor and naked and blind  
with pride and ruin enthralled.  
The expectant bride of a Heavenly Groom  
Now the harlot of the world.  
Thou has ceased to watch for that blessed hope  
And hast fallen from zeal and grace  
So now alas! I must cast thee out  
And blot thy name from its place.



## W. M. U.

## FROM A HILL TOP IN HAVANA

Mrs. Una Roberts Lawrence, Arkansas

We had been treading through Havana streets for fifteen minutes or more, a bit of the great stream of traffic that flows day and night through the great arteries of that cosmopolitan city of the New World. Suddenly turning out of the busy tide of Jesus del Monte street, we climbed a steep incline, drove down a tree-lined avenue, where stately Spanish houses ranged in row on row, and then with no warning of what was to come, we came to a stop in a high hilltop with all the city before my eyes.

I could not hold back the gasp and exclamation that came at the sudden sight. Stepping out of the car I looked out, east and north and west, and even in the spaces between the houses on the avenue I could see the mountains of the south. It was magnificent, inspiring—this feeling of having a city literally at your feet. Dr. McCall's quiet voice broke the spell of the sight.

"You are looking upon more than five hundred thousand people!" came his solemn words. I well knew that back of that simple statement lay all the great missionary motive that had sent him to this great city, set in the center of the Americas; that to him this was a sight to thrill the heart because of its meaning to the missionary enterprise of Southern Baptists in Cuba.

"Where am I?" I demanded.

"You are now standing on the hilltop purchased by the Home Mission Board in 1919 as a site for the school plant in Havana."

I was standing on Southern Baptist territory, set in the heart of this great, ancient Catholic city, commanding it, a dominant note in the very landscape. To my right was the harbor, where hundreds of ships lie at anchor each week, from every corner of the earth to every corner of the earth. Straight ahead rose the lacy spire of the Jesuit Cathedral, the tallest tower of Havana, challenging all who bid for the attention of its people. To my left lay the beautiful residence section of Havana, while all around were the homes of the people, humble homes, and rich, crowded with children, a field so rich in possibilities that it fairly staggers the imagination.

For we need not question the power of a school in Cuba as a means of spreading the gospel. Story after story these missionary teachers can tell of whole families won to Christ because a father risked the heretofore teachings in order that his child might have the superior advantages of an American method school. The system of public schools in Cuba provides only one High School to a Province. Only one High School for all Havana with its more than a million inhabitants, counting all its suburbs. Foreign schools, missionary and private, are welcomed, eagerly and are given the same credits in the public school system as those supported by the state when the prescribed course is followed. In addition to this course, Cuban-American College gives a most thorough course in the Bible, graded from the Kindergarten through the Junior College courses. For the next fifty years the missionary school has an unparalleled opportunity in this island which may be the wedge that Southern Baptists can drive into the Latin-American Catholic world. The Cuban Baptists love that comparison. They quicken to the thought that, small though their lands may be, yet it can, like the wedge, split open the heart of a continent and let the Light of the World shine in.

That is what is happening. From the Berean Class in Havana that has been taught by Dr. McCall for twenty years have gone young men to far corners of the earth bearing the message of salvation learned in the quiet hours in the Baptist Temple. One of them is now in Spain, with a flourishing Sunday School in a part of that land where evangelical missionaries have never gone. Another is in Columbia, where the work

he began as a volunteer has grown to such proportions that he is begging pitifully for just a little help so that it may go on. He has two churches and three Sunday Schools and they are demanding all his time.

Looking with the eyes of the missionary teachers at Cuban-American Colleges, three of them Americans, all the rest Cubans, I saw the city as a great field where leaders might be trained to re-make the thinking of these Catholic bound people of Latin-America. Two buildings on this hilltop would mean leaders for a dozen fields within four years time. Such an investment would bring incredibly rich returns. It is our opportunity now; it will not be ours always, for some day the Cuban school system will be adequate and then the Catholic powers will get in their deadly work of suppression and the missionary institution that has not already won its place in the hearts of the people will have a hard time establishing itself in a position of usefulness and influence. Today the political leaders are begging us to enter the educational field with our distinctively Christian training for the young people. Tomorrow may be too late.

"Twenty-one years ago I came to Havana to establish a school in the city of Havana," said Dr. McCall's quiet voice at my side. "Surely soon I shall be able to fulfill the purpose of my coming. Here is the place for it. I only hope we do not wait so long to realize our hopes for it; our opportunity will have passed."

And the hilltop became a place of dreams, where a man's life work came to realization. I thought of Eva Inlow, a missionary to the young people of the eight churches and eleven mission stations of the great city, and how she longed for leaders for these eager throngs of boys and girls, young men and young women who crowded the little halls on the slightest invitation. I thought of these two Southern girls in Santa Clara, isolated in the interior for the sake of the gospel, building themselves and their message into the very warp and woof of a Catholic city of more than 75,000, and the hopes they had for the young men and women who were finishing their school of elementary grade, and their fears that they would lose the harvest of leadership if these young people went into the non-evangelical atmosphere of the Institute and University. I thought of Natibidad, graduate of our Cuban W. M. U. Training School, building for the future at a busy Atlantic seaport, dreaming of the time when she, too, may send up her choicest pupils to the Havana Baptist school. I saw the future of the work of Southern Baptists from that hilltop.

We now have eleven American missionaries in Cuba, upon whom we have laid the task of carrying the gospel to more than three million of people, a large number of whom are but transients who will, if evangelized, in their turn evangelize many a far distant land.

They cannot do the task; it is impossible. But they can train the bright, capable, eager Cuban Baptists to do it. How long will we send our missionaries to do a tremendously big task and then take away from them every possible means of doing it. That is what we will be doing in Cuba if we leave that hilltop long unoccupied by the simple buildings that would make it the center of all our Baptist work in the island.

Last week we gave time and place of each District Meeting save the First. We are now happy to announce that this meeting will be held at D'Lo on the evening of June 8th and all day of the 9th. That is Tuesday night and Wednesday. The suggested program for the meetings will be given shortly. But let us every one, in every District, begin right now to advertise our District Meeting, and prepare to attend ourselves.

At our State Convention in Laurel the name, "W. M. U." was changed by prefixing the letter "B" to it. That is, we will be known from this

on as the Baptist Woman's Missionary Union of Mississippi.

Our Constitution requires that we hold a meeting of the State Executive W. M. U. Board "within two weeks after the S. B. C. W. M. U. This time the meeting has been called for May 27th. It will be an important meeting, and we ask that not only Board members, but every sister will pray for the meeting.

The personnel of the State Board is very little changed. Our efficient Vice President of the Fifth District, Mrs. Max Emery, asked that she be released on account of family duties, and Mrs. E. N. Pack of Hattiesburg was chosen as District Vice President. Mrs. H. L. Martin, who has served us so faithfully as member at large from the Second District, has recently moved from that District, so Mrs. Ned Rice of Charleston was chosen in her place.

Once more we want to URGE every sister who attends the Houston Convention to register just as soon as possible after reaching the city. We cannot all be delegates, but we can register as visitors. This entitles us each to a visitor's badge and a program, along with literature that gives us much needed information while we are in Houston. It is kindly suggested that as soon as possible after registering we look carefully into the package of literature handed each of us. It will save confusion and answer many questions that we are all prone to ask.

## REPORT FROM BOKOHOMO

My Dear Miss Lackey:

As our page in the Record has been filled with other good things since December, 1925, and our reports from our Indian Mission have been crowded out, friends over the State who have sent donations on our church building fund, are wondering why their donations have not been reported. So please put this report in as soon as possible:

Previously reported.....	\$316.41
Mrs. J. N. Slaughter, Jackson.....	5.00
Miss. B. S. Con. Bd.....	60.00
Harperville W. M. S.....	2.50
Mrs. A. E. Jayroe, Ackerman.....	1.00
Hernando W. M. S.....	5.00
Mrs. Daisy Hudson, Louisville.....	2.00
Leland S. S., per S. E. McAdory.....	9.00
Union, per S. E. McAdory.....	1.00
Bethel W. M. U. (Slate Springs).....	5.00
Rev. L. E. Lightsey.....	3.00
Shuqualak W. M. S.....	5.40
Laurel Circle 2 W. M. S., 1st Church.....	3.25

April 20, 1926, total.....\$418.56

Our little church building is almost finished. We have all building material to complete it, and I have the paint ordered for the outside. We lack material for benches, or a part of it, but are hoping to have everything ready to hold services in our new building by June.

MRS. S. D. THATCH.

The following have sent in subscriptions since last issue: Mrs. J. L. Slocumb, Shelby, Miss.; Mrs. F. W. Robertson, N. Congress St., city; Z. A. Polk, Monticello, Miss.; Mrs. J. F. Myers, Fayette, Miss.; Rev. W. A. Williams, Skene, Miss.; C. M. Sherhouse, Biloxi, Miss.; Rev. W. M. Bostick, Memphis, Tenn.; Mrs. Cicero LaHatta, Vicksburg, Miss.; W. M. Buckley, Enterprise, Miss.; J. P. Holcomb, Estabatchie, Miss.; C. S. Wales, Ripley, Miss.

Dr. W. M. Bostick begins his sixth year as pastor of Bellevue, Memphis. Twenty-three were received into the church Sunday. In the five years 786 have been added to the church, practically doubling the membership. The total gifts of the church were \$184,931.51.



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# B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

## A-1 Unions First Quarter 1926 Senior B. Y. P. U.'s

Fellowship, 15th Avenue, Meridian; Wilds, Oxford; Leavell, Oxford; Adult, Beaumont; Beaumont; Nelson, Clinton; Harperville; Bethune, Griffith Memorial, Jackson; Davis Memorial, Jackson; Chalybeate; Adult, Tupelo; Adult, Overt; Indian Springs; At Blue Mountain Colleg; Stars, Ketch Em, Willing Workers, Anti Cant, Boosters, Hustlers; At Woman's College; Winnie D. Bennett, Elizabeth Keithley No. 1, Elizabeth Keithley No. 2, A. L. O'Brian, Jimmie Street, Leavell, J. L. Johnson; At Clarke College; Venable, Progressive Workers, Sallie Paine Morgan; Newton; Eudora.

## Intermediate B. Y. P. U.'s

Baptist Orphanage, Jackson; Florida; Hazlehurst; Baldwin; Ellisville; Holly Springs; Agricola; West Point; No. 1 Progressive, Griffith Memorial, Jackson; Beaumont; Davis Memorial, Jackson; Harperville; No. 2 Main St., Hattiesburg; Lucedale; Union; Brookhaven.

## Junior B. Y. P. U.'s

Kees, Brookhaven; Bridges-Kethly, Calvary, Jackson; Kosciusko; Ellisville; Prentiss; Oxford; 1st Vicksburg; Mt. Carmel; Beaumont; Baptist Orphanage, Jackson; Live Wire, Griffith Memorial, Jackson; Langley, Griffith Memorial, Jackson; Davis Memorial, Jackson; Hazlehurst; Hickory; 1st Laurel; Norfield.

## Unions 100% Giving

Baldwyn Juniors; Taylorsville Juniors; Lyon Juniors; 41st Ave. Meridian Juniors; Webb Seniors; Union Church Seniors; Bay St. Louis Seniors; 1st Jackson Intermediates; Hickory Intermediates; West Point No. 2 Intermediates; Kingston Laurel, Intermediates Excelsior, Calvary Jackson Int, Loyalty, Calvary Jackson, Intermediates, 1st Vicksburg Juniors; Mt. Carmel Juniors; Beaumont Juniors; Hazlehurst Juniors; Leavell, Oxford Seniors; Adult, Beaumont Seniors; Nelson, Clinton, Seniors; Adult Tupelo Seniors; Indian Springs Seniors; At Blue Mountain: Stars, Ketch Em, Willing Workers, Anti Cant, Boosters, Hustlers; At Woman's College: Winnie D. Bennett, Elizabeth Keithley No. 1, Elizabeth Keithley No. 2; A. L. O'Brian, Jimmie Street, Leavell, J. L. Johnson; Eudora Seniors; Hazlehurst Intermediates; Baldwin Intermediates; Agricola Intermediates; Beaumont Intermediates; No. 2 Main St. Hattiesburg Intermediates.

## 100% Attendance

Potts Camp Intermediates; Baptist Orphanage Intermediates; Davis Memorial Jackson, Intermediates; Mt. Carmel Juniors.

## 100% Memory Work

Taylorsville Juniors; Bridges-Kethly, Calvary, Jackson Juniors;

Mt. Carmel Juniors; Beaumont Juniors.

## 100% Study Course

Lyon Juniors; Heucks Retreat Seniors; Loyalty, Calvary Jackson, Inter.; Excelsior Calvary, Jackson, Inter.; No. 2 Intermediates West Point; Hickory Intermediates; Beaumont Seniors; Adult, Beaumont; Nelson, Clinton Seniors; At Clarke College: Venable, Progressive Workers, Sallie Paine Morgan; Bridges-Kethly, Calvary Jackson Juniors; Mt. Carmel Juniors; Beaumont Juniors.

## 100% Bible Reading

Baptist Orphanage Jackson Intermediates; Hazlehurst Intermediates; Prentiss Juniors; Adult Beaumont Seniors.

## 100% Tithing

Baldwyn Intermediates.

## Notice to Juniors and Intermediates

Vacation days are coming! Even now you are planning to pack your bag for a vacation's trip.

Be sure to remember to mark on your calendar the date for your District B. Y. P. U. Convention. Make your plans to be on hand with a boosting bunch from your Union. There will be conferences practical demonstrations, discussion of problems, and inspirational addresses which will prove a blessing to all who attend.

"Forsake not the assembling of yourselves together"! Come, bring your friends! Let us know that you have a live wide awake B. Y. P. U. Make this your slogan: "Off to the District Convention!"

Cordially,

Mary Etta Buchanan,  
Junior-Intermediate Leader.

## Spizzerintum B. Y. P. U. First Church Jackson

This is the way the Spizzerintum B. Y. P. U. conducts its "quiz", announces one week ahead of time the questions that will be asked, and telling where the answers can be found:

Quiz for next Sunday—

1. What did the servant who had received the five talents do? Ans. Matt. 25:20.

2. What did his master do for him? Ans. Matt. 25:21.

Tuesday—

3. What did the master of the servant say that had doubled his two talents? Ans. Matt. 25:23.

Wednesday—

4. Daniel 1:8.

Thursday—

5. But he that is unjust in a few things he is unjust in what? Ans. Luke 16:10.

Friday—

6. What did Jesus say about the woman who anointed his head with oil? Ans. Mark 14:8.

(Continued on page 16)

# Write for Free SPRING CATALOG Just Off Press

Contains complete list of books published by the Sunday School Board during the convention year and the spring publications of many publishers of books on

## Current Religious Thought

It Gives the Latest Books by Such  
Authors as

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CARVER	CHAPPELL
CHRISTIAN	CLAUSSEN
CONNER	CLOW
HAMILTON	GORDON
MASSE	MACARTNEY
MULLINS	MACAULAY
NOWLIN	MOFFATT
SCARBOROUGH	SELL
TAYLOR	SHANNON
WALLACE	STIDGER
AGAR	STRATON
BAIKIE	VANCE
BOREHAM	WORDLE
BOK	WEBB
BROWN	YOUNG

AND SCORES OF OTHERS

BAPTIST SUNDAY SCHOOL BOARD  
161 Eighth Ave., N. Nashville, Tenn.

# NATIONAL HOSPITAL DAY

is a good time to help sufferers from

## TUBERCULOSIS

by sending them to us or by sending us money or note for endowment

## SOUTHERN BAPTIST SANATORIUM

El Paso, Texas

# Mississippi Woman's College

HATTIESBURG, MISS.

We are now receiving Reservation Fees for Session 1926-27. State whether you wish rooms in the Self Help Department, Dockery Hall, or in regular Boarding Department. The Fee is \$12.50. Send check to,

J. L. JOHNSON, President,

Hattiesburg, Miss.

8

A GREAT FAMILY  
GOBER'S GREAT "8" FEEDS  
FOR HORSES, MULES, DAIRY, AND OX  
POULTRY SCRATCH & MASH FEED  
"FEED IS FOOD—HAVE IT GOOD"  
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JACKSON, MISS.



## Sunday School Department

### THE SUNDAY SCHOOL LESSON May 9.

R. A. Venable.

Abram and the Kings. Gen. 14:13-24.

Much of this chapter is nothing to us but names. Just names to us and nothing more. These names are set in the frame work of Geography. Topography, ethnology and geological formations, all of which bewilder, confuse and stifle our interest. The actors, moving like dim shadows across the stage, have left us nothing but names, imbedded in the historic strata of the ages. The Antiquary and Excavationist, in search of the remains of what once was and never again shall be, hark back to these shadowy forms and call them back from their silence, begging them speak of the tombs which the ages have provided them. The nations, kingdoms and people of those far off times were nothing more than highland Buccaneers, mere brigands, whose ever recurrent invasions were inspired by their love of booty, whose conquests were marked with rapine, murder, devastation and ruin. Our lesson records one of the episodes which occurred in the early history of Abram, the founder and father of the Hebrew nation. It is among the first traces of the Biblical portrait of that noble Patriarch, whose character, personality, loyalty, faith and courage have made his life the pivotal point on which have turned the religious destiny of the world. He first appears above the horizon of sacred history, as dwelling in Ur of the Chaldeans, from which Jehovah calls the family of Terah to migrate to Haran, East of the Euphrates. After the death of Terah, his father, and probably in response to a second call, Abram leaves Haran, in Mesopotamia, in search of a land which God promised him, "a land he knew not of." With him he carried Lot, his nephew, and found his first resting place in the valley of Shechem. Here God appeared to him again, and gave him the second promise of the land wherein he was resting as a possession to his seed after. Here he built his first altar to the Lord. Owing to the hospitality and pressure of the Canaanites he moved south into a mountainous region, built another altar to Jehovah. In search of better pasturage for his herds, he continued further southward until the pressure of famine drove him into Egypt. Thereafter a shameful trick of deceit, as to Sarah, his wife, claiming she was his sister, and not his wife. When his deceit was discovered, the king rebuked and sent him out of the land. Returning to Bethel, his flocks and those of Lot's had become so numerous that it was not possible for them to pasture their flocks in common. Their servants quarreled and relations became strained. These un-

toward conditions could be mitigated only by separation. They must separate their flocks, their servants and divide the pasture lands between them. The magnanimity of Abram appeared in giving Lot the first choice, and Lot took the rich pasture lands lying south in the valley of the Jordan looking toward Sodom. The choice of Lot came near wrecking him and led to the ruin of his family. His purpose to be rich cast him into divers temptations and pierced his righteous soul with many sorrows. Ere long Lot shared the evil fortunes of his heathen neighbors. This all too brief on account of Abram's career, under the guiding hand of Jehovah, brings us to an incident in his life which it is the purpose of the lesson to relate.

1. "And there came one who had escaped, and told Abram, the Hebrew; now he dwelt by the oaks of Mamre, the Amorite brother of Eschol, and brother of Aner; and these were confederates with Abram. And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. He divided himself against them by might, he and his servants, and smote them, and pursued them unto Hobah, which is on the left of Damascus. He brought back all the goods and also brought again his brother, Lot and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him at the vale of Shaveh, (the same is the king's vale.)" (Vers. 13-17.) The sinister purpose which actuated Lot in his choice of the southern part of the country, situated in the plains of the Jordan cast his lot in a region occupied by a confederation of five petty kings, the vassals of an empire of western Asia. These five cities, Sodom, Gomorrah, Admah, Zeboim, and Bela, composing the confederacy, threw off the yoke of their master, after twelve years of subjection, refusing to pay the heavy tribute exacted of them. As a punishment for their rebellion Chedorlaomer, and his allies invaded the land and joined battle with the five confederate kings of the plains. The kings of Sodom and Gomorrah were slain, the rest fled to the mountains. The cities fell a prey to the enemy and their substance with some of the women became the booty of the invaders. Lot was among those who fell a prey to the enemies, and was taken away as a captive, and his substance with him. Ere these conquering freebooters had reached the borders of safety, the news of Lot's capture reached the ears of Abram, and mustering the forces of his Amorite allies and three hundred and eighteen men of his own household went forth from Mamre in

pursuit of the victors near the head waters of the Jordan, where subsequently the city of Laish was situated. In this untoward region, by an adroit attack, in the night, he set upon the enemy, whose victorious campaign, and the spoils which they had taken from the cities of the plain, had thrown into disorder, routed them, and pursued them to Hobah, lying to the north of Damascus. He rescued Lot, the women, with all the people, and the spoils from the hands of the captors. In this defeat of Chedorlaomer and the kings that were with him, the generosity, courage and military powers of Abram came to prominence, not evinced in his previous history. The victory over the king of Elam and his allies must have changed the political fortunes of western Asia for all time and greatly enhanced the standing of Abram, among the surrounding people. The report of his victory soon became known to the new king of Sodom, who went out to meet Abram. The disposition of the recovered spoils was of vital interest both to the king of Sodom and to Abram also. It was a custom of long standing among eastern conquerors to concede the spoils to the victor. War for conquest, and booty was the incentive which inspired the monarchs of that time to invade the realm of neighboring powers. The selfish purpose to enrich their own coffers, and expand the bounds of their own dominions was the rule of ancient kings. Abram was actuated by no such motive. His magnanimity and his spirit of patriotism lifted him to the high level of generosity, courage and dignity in dealing with critical circumstances and important personages.

"And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. Abram said unto the king of Sodom, I have lifted up my hand unto the Lord, God Most High, possessor of heaven and earth, that I will not take a thread, nor a shoelatchet, nor aught that is thine, lest thou shouldest say, I have made Abraham rich: save only that which the young men have eaten, and the portion of the men which went with me; Eschol, Aner, and Mamre, let them take their portion." (Vers. 21-24.) Abram's appeal to the Lord of heaven and earth, in this critical moment, is an evidence of his abiding confidence, in the guiding hand of God in the solution of the difficult problems of life, and affords us an example worthy of our imitation. The heart that is responsive to the divine leadership, will be generous, courageous and wise in meeting and solving the perplexing problems of life.

2. Upon Abram's return from the slaughter of the kings, he is met by a most mysterious personage, who crossed the pages of Biblical history, never again, and his name is found only once more in the sacred pages of Old Testament History. (Ps. 110 and in Heb. 5-7) of the New Testament. "And Melchizedek, king of Salem, brought forth bread and wine: and he was priest of God, Most High. And he blessed him, and said, Blessed be Abram of God

Most High, possessor of heaven and earth; and blessed be God Most High, which hath delivered thine enemies into thy hand. And he gave him a tenth of all." (Vers. 18-20.) Though so little is said of this extraordinary character, he is one of abiding interest to Bible students. Prof. A. B. Davidson in the following language, "He passes over the stage, a king, a priest living. This sight of him is all we ever get. This is what Scripture shows us. He is like a portrait, having always the same qualities, presenting always the same aspect, looking down on us always with the same eyes, which turn and follow us, wherever we may stand, always royal, always priestly, always living, always individual, neither receiving, nor imparting what he is, but being all in virtue of himself." (1) He is priest of the Most High God. He had no predecessors and no successors in his priestly office, without father, without mother, without genealogy. He appears upon the stage a priest and disappears, a priest. (2) He was a king, King of Salem, King of Peace. (3) He was superior to Abram, he blessed him as the chosen of God Most High, into whose hands his enemies were delivered. (4) He gave to Abram bread and wine, the symbols of royal hospitality, conscious of his own high calling, he saw in Abram a chosen instrument for the uplift of the pure worship of God Most High, amid the idolatrous devotion of a world floundering in darkness, and degraded sin. Abram acknowledged the superiority of his royal visitant and gave him a tithe of the spoils which he had taken from the hands of his enemies. The writer of Hebrews elaborates this circumstance to the glory of Melchizedek, as a foil to the great superiority of Christ to the Levitical Priesthood. (See Heb. 6:1-11.) This lesson presents as devout, generous, courageous, full of wisdom and loyal to Jehovah who called him from the land of his fathers, and sent him upon a mission, world wide in its outlook and age long in its uplift of humanity, in morality and religion.

E. C. Williams

The Sunday School Department is turning its attention to the Daily Vacation Bible School work for the next few weeks in an attempt to promote a great number of these schools in Mississippi during this summer. Do not hesitate to write the Sunday School Department, Box 520, Jackson, Miss., for free literature on this important phase of our work. Read below the testimonials of our pastors who held these schools in their churches last summer. If it was worth so much to them it will be worth just as much to any who have never tried it.

"I think a Daily Vacation Bible School properly conducted is one of the finest things you can have in your church. My Juniors got more Bible out of the two weeks Daily Vacation Bible school than out of a whole year in the Sunday School."

—C. J. Olander, Booneville.

"It is hard to estimate the value of a D. V. B. S. in the life of a



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church and community. It was the biggest single thing we put over during my eight years' stay here, it was the biggest success and brought forth largest returns. Several things were featured in our school—hand work, memory work. Our opening period was especially good."—Blanding Vaughan, South-side Church, Meridian.

"The Vacation Bible School is a workable organization. It takes willing workers to put it over. No lazy church and pastor will have one. It popularizes the church, acquaints the pastor with the children and gives the workers additional opportunities to win hearts for Christ. Yours for D. V. B. C."—J. C. Richardson, 41st Ave., Meridian.

"The Daily Vacation Bible School presents a fine opportunity for getting acquainted. If rightly used it makes friends of the children for the pastor and workers, thereby making it easier to win them to Christ. Our Vacation Bible School was worth as much to the workers as it was to the pupils."—D. I. Purser, Jr., Tupelo.

"Our Daily Vacation Bible School which we held in West Laurel last summer surpassed our expectation both in interest and in vital outcome. I value it, for the time it covers, above anything that we offer our Juniors, and those are the ones it most benefits. In our ten-days school we reached about fifteen for definite decision for Christ. One of the greatest results of our school is that easy fellowship between the children and the pastor and his wife."—W. H. Thompson, West End, Laurel.

"The Oxford Baptist Church tried out the Daily Vacation Bible School plan last year. In my opinion the school was a success from every sense. I believe in the plan with all my heart. One outstanding feature is our school at Oxford was the excellent Bible training in the Bible story and Bible dramatization periods."—Frank M. Purser, Oxford.

"Our Daily Vacation Bible School last summer was a success in every particular. Enrollment about 160. Children were entertained and given wholesome instruction. Parents were delighted. Teachers and workers were interested and faithful. We are making larger plans for this year."—W. A. Borum, Natchez.

"The Vacation Bible School in our church last year was a great success. Both teachers and children enjoyed it. It brought recreation and inspiration to all and gave the pupils a definite, connected study of the Bible."—W. A. Hewitt, First Church, Jackson.

"The Daily Vacation Bible School is the greatest child thriller and dad charmer in the modern church program of today. The training and instruction is unexcelled, and many children and parents are won to Christ and church's program. A trial will convince all honest skeptics and doubters. Such is our experience from school last year."—Ernest L. Davis, Pontotoc.

## DELTA DOTS

Dr. Lovelace, pastor at Clinton and prince among preachers, is bringing messages in the revival at Clarksdale that ring true with the authority of the Book. There is no uncertainty about either his manner or messages on prayer, sin, repentance, faith, etc.

A reading contest on tithing was recently conducted in the Lyon Church. The church membership is divided into 12 groups and this organization was used as the basis for the work. Seven representative tracts from "The Layman Co." were selected and under the leadership of Mr. E. G. Bobo, Treasurer of the Bible Class, and Mrs. D. A. McCall, Teacher and pastor's wife, all but 5 of the entire membership read the tracts. Many outsiders were led to read them. It was unique and profitable.

From cards already in, only 6 did not sign up for tithing, while 23 showed up as former tithers and 14 new tithers appeared. Others will come.

Mr. John William McCall, Attorney in Memphis, sometimes city judge, and superintendent of the Sunday School of First Baptist Church, recently spoke in four services in the Lyon Church. At the last service there were six additions. Though only a layman he has all the marks of a great spirited preacher. His messages on "Prayer," "The Good Shepherd," and "The Trial of Christ," are never to be forgotten.

Miss Buchanan and Mr. Wilds have been doing splendid work in the County Conferences in this section.

We have been glad to welcome several new pastors to this section in the last several months. Some of them are, Cook at Friars Point, Grafton at Lambert, Eddleman at Webb and Roth at Cleveland.

Your spirit and the substance of your statements about the Record, Houston Convention and resolutions are fine and fair. Keep it up.

—S. M.

## A COMMENDATION

I see in the Record that Rev. C. E. Dearman of Weimar, Texas, has some leanings back towards Mississippi. I should like to commend Bro. Dearman in the strongest terms as a well educated man, a good preacher, a faithful and devoted pastor, and one of the truest and most consecrated men I ever knew.

He was a student in Mississippi College and later graduated from Richmond College and spent two years in the Southern Baptist Theological Seminary.

At Weimar he has done a monumental work in one of the most difficult fields in Texas. I should be very glad to see some good church bring him back to his native state.

—C. E. Welch.

## THE WILL AND THE WAY

Jennie N. Standifer

### PART I

Polly West's father died in June, leaving his family only a small home in a small town. Mrs. West had been a teacher, and decided to take a course in a summer Normal, so that she could begin teaching again and support herself and Polly. She went to a neighboring city and Polly was sent to her great aunt, Mary Martin's, for the summer. Aunt Mary and her son Jack lived on a Mississippi Delta plantation, of which he was manager. He was away from home much of the time and Aunt Mary was glad to have Polly for company.

The first Sunday morning after arriving at the plantation, Polly rose early, dressed herself neatly, and carefully read her Sunday School lesson. At the breakfast table she asked:

"Where do we go to Sunday School, Aunt Mary?"

"We don't go, dear. It is fifteen miles to the nearest church, and they have preaching only once a month."

"What do people do on Sunday?"

Jack laughed and answered:

"We take Sunday to play and visit."

"What do little boys and girls do?"

"They like to play and visit too. So will you when you get acquainted."

"But I want to go to Sunday School."

"I'm going to the river today to meet some friends, and while your aunt is busy or reading, suppose you take your dolls to that shell-of-a-house down near the highway and hold a Sunday School for them. It will be a pretend-like school, but you can have everything your own way."

"All right," replied Polly seriously.

After she had helped put the house in order, Polly took her family of dolls to the big, unfinished house as Jack had suggested. There was a roof, places cut for doors and windows, but there was no floor. Polly wondered why it was unfinished when a church was so much needed. She placed some planks on the sills for seats, arranged her dolls in an orderly fashion, and standing before them began to sing: "Jesus Bids Us Skine." Several men and women passed down the road, but did not stop. Polly began to tell her silent class Bible stories. She had reached a thrilling part of "Daniel In The Lion's Den" when a young girl came down the road, stopped at the opening which should have been a door, listened a few moments and asked: "Where'd you get that tale from?"

"From the Bible. Don't you read it?"

"No. Words too hard."

"Want to hear about David and Goliath?"

"Don't care if I do."

The story was told, and then another. The girl listened with open-eyed wonder. A tired looking woman and two little boys came in sight, and the girl asked eagerly:

"Would you let Mrs. Kelley and her kids come hear you?"

"I'd be glad for them to hear."

The woman and children joined them, and Polly told the story of "Noah and the Ark." Then she sang "Jesus Loves Me." A dozen or more women and children had gathered around Polly, and she told the story of Daniel again at the request of Sallie Stone, the first one to enter the Sunday School. Aunt Mary's cook was ringing the big dinner bell, and the little girl told her audience she must go.

"Won't you come back next Sunday and sing and talk for us?" asked Mrs. Kelley.

"I'll be glad to come."

"Then I'll make my old man lay some planks for a little floor and bring a bench or two."

Aunt Mary and Jack treated Polly's Sunday School as a joke, but during the week she invited a number of children of tenants to attend. She and Sallie Stone, helped by Mrs. Kelley's boys, pulled the weeds, and cleaned off the church grounds. Rough logs were placed for steps. On Sunday morning fifteen were present, and although the rude seats were not inviting, all remained through the singing, the reading of a Psalm by Mrs. Kelley, and the Bible stories. As they started homeward Polly asked Mrs. Kelley:

"Who started to build this church?"

"Mrs. Burton. She died suddenly and Mr. Burton doesn't believe in churches. He owns most of the land around here, but doesn't care whether the poor renters or it have churches or schools or not. Nobody else has the money to finish the church and nobody keeps. We get to move to give the children school-in', or for us to get to church."

Polly repeated this at lunch that day, and Jack laughed as usual. Aunt Mary said:

"No one may be there next Sunday, child, so don't bother about floors and seats. Tenants like to move around and do not care for schools and churches."

But on Sunday morning Mrs. Kelley, her children, Sallie, and a few others were at the unfinished house quite early, bringing pieces of planks for flooring, and some dilapidated chairs. While the singing was going joyfully on a man in a car stopped near the door and asked:

"Who is running this Sunday School?"

"I am," replied Polly modestly.

"Why don't you have a floor and seats and windows and doors?"

"We haven't money to buy them."

"I'll have a floor and some benches put in tomorrow, little girl, and help you out."

He turned away and was gone before Polly could thank him.

"Won't that be elegant!" cried Mrs. Kelley. "Sounds too good to come true."

"We will all say the Lord's prayer together," suggested Polly. "He will know what we want." The meeting closed with the prayer.

(Continued on page 15)



## PINEVILLE, LA.

This is where the Baptist College is located. Prof. Edgar Godbold, whom I baptized at Mars Hill some years ago, and who is now President of Howard Payne College in Texas, is kindly remembered here by the teachers and all the student body.

The Veterans Hospital is also located here where there are 300 sick soldiers, some from Mississippi, but they are having all the care possible. We took the Mississippi boys flowers Sunday afternoon and held a little prayer service with them. Camp Beauregard is now being used for the feeble-minded. The undertaker told me that during the World War he averaged embalming and shipping back to their old homes one hundred a day. This is only

some fruit of the cruel war.

The pastor here is Rev. T. W. Gayer, whom we found at Franklinton, La., 25 years ago, when there in a meeting. During that meeting he decided that God wanted him to preach, and immediately entered the Seminary at Louisville, Ky., and is now one of the best in the State. He has a church of 1200 members and the students and the professors from the college hear him gladly. At that same meeting a young man by the name of Joe Bateman was converted and entered the ministry at once, and did good work, and was taking a course at the Bible Institute in New Orleans. At the college here I met the widow of Rev. George Butler of blessed memory, but now gone to his reward. J. H. LANE.

## Blue Mountain College

Our books opened on May 3rd for room reservations for the fifty-fourth annual session. Twelve dollars reserves room in either the regular boarding department or the self help department.

Standard requirements for entrance, 130 semester hours required for graduation.

Splendid advantages in Liberal Arts and Fine Arts. Blue Mountain has long been noted for its strong courses in many fields, including music, art, expression, and home economics. For the coming session we are pleased to announce that the Director of our Department of Music will be Dr. Matthew N. Lundquist. His education is not solely musical. He is a Bachelor of Arts and a Master of Arts—an uncommon thing to be said about a music teacher. In addition, he holds the degree of Bachelor of Music from Combs' Conservatory, affiliated with the University of Pennsylvania; he has studied for two years in the Harvard University school of music; one year in the Chicago Musical College; and holds the degree of Doctor of Music from the Chicago Conservatory of Music. He has been Director of Music in two splendid colleges. He is a man of fine personality and high Christian ideals.

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Summer session begins June 1st. Our high school department has been discontinued during regular sessions, but we are offering a few select high school courses in addition to regular college courses, during the summer school of 1926.

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### Lawrence T. Lowrey, Ph.D.

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### RESOLUTIONS

Whereas, Rev. H. M. DeMoss, one of the faithful members of our class, has moved away from us to accept work in another State; and

Whereas, he will be greatly missed in Clinton; be it

Resolved, by the Business Men's Bible Class of Clinton, Mississippi:

First. That we deeply regret having to give up a man who has been so interested in class activities, so helpful in class discussions, and so friendly and cordial at all times with all people.

Second. That we commend him to the church to which he has gone and we wish them happiness, joy and usefulness in their mutual relationship.

Third. That a copy of these resolutions be sent to Rev. DeMoss, Alexandria, Louisiana, a copy to the Emmanuel Baptist Church, Alexandria, Louisiana, a copy to the Baptist Messenger of Louisiana, and a copy to the Baptist Record.

BUSINESS MEN'S BIBLE CLASS,  
Clinton Baptist Church.

J. R. Hitt,  
M. P. L. Berry,  
O. H. Little,  
Committee.

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Vice-President.



## East Mississippi Department

By R. L. Breland

### Notes and Comments

I was over in Neshoba County the fourth Sunday. Owing to my wife's continued confinement to her bed and having to carry her to the Baptist Hospital at Memphis for treatment, I am compelled to give up the most of the proposed work in that county. There is a splendid opening for a good, active man over there. Rev. H. W. Shirley, Philadelphia, Miss., is looking after the matter.

The church at Philadelphia is in its new building. It is surely a nice building, and a well equipped workshop. The recent meeting added more than 80 members to the church roll, 50 of whom came by baptism. The church now has more than 500 members.

Twenty years ago, when I first knew this church, it was worshipping in an old ragged frame building and had about 200 members of various and sundry brands. It has had a marvelous growth in every direction.

Philadelphia Church has employed Singer-Evangelist M. E. Perry as assistant for full time. He is a fine organizer, teacher and singer. The pastor, Bro. H. W. Shirley, proposes a countywide evangelistic and enlistment campaign. Things are looking good at Philadelphia.

I have been asked my opinion about dancing. There is no use to ask a sure-enough Baptist preacher that question, for everyone of them who is worth killing is opposed to dancing in all its forms. There are worse sins, possibly, than dancing, but it is bad enough.

I have never known a dancer, whether of the round or square variety, who was worth a cent to the church, or in whom those who knew them had any confidence in their religion, or who ever won a soul to Christ. Many of the dancers push themselves on as teachers and leaders, but the cause is always hurt by them.

Churches used to exclude members for dancing, and it should do so now, but the matter of excluding members has about played out. So far as I am concerned, I would like to see the practice revived, also I do not want any dancer or teacher or leader in a church where I am pastor.

It is my purpose to hold a revival meeting at Burnside the latter part of May. It is my purpose to put on a ten day's campaign with singer and local helpers. Pray for the meeting at Burnside.

Rev. P. C. Barnett, who was in the Indian Mission work at Union, Miss., last year, is now pastor at

Forest, La. He reports hard work, but he is enjoying it.

Rev. S. E. McAdory is now employed by the Home Board as Mission Worker among the Mississippi Choctaws. He is at present located at Union, but there is talk of locating him at Philadelphia, where the government is locating a hospital for the Indians.

### HOLLANDALE REVIVAL MEETING

We have just closed our revival meeting with seventeen additions by baptism and fourteen by letter. Evangelist E. S. P'Poole of Hattiesburg did our preaching, and his accomplished daughter, Dorothy, directed our music during the time of this engagement. Attendance on these services was quite gratifying, and our people greatly enjoyed the ministry of these God honored servants.

In the afternoon of the last day of the meeting we had an hour we called "our church building hour," when our people gave evidence of great interest in the building of a new church, and when \$20,000 was tentatively subscribed for that purpose. We hope the completed canvass for funds will net enough for our requirements, and that in the near future we can make some advancement in that direction. We

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B. F. WHITTEN, Pastor.

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## COLLEGE COLUMN

## M. S. C. W. News Notes

## L. S. B. Program

The program last Sunday consisted of a "Story Telling Hour", in which the following girls gave their own version of several Bible stories: Mildred Paulk, Cordie Williams, Edna Wallace, Ona Hendon and Georgia Williams sang a duet, and Bonnie Jean Montague gave a piano solo. Rosanel Aldridge led the devotional, taking as her subject "Prayer". The program was in charge of Martha McArthur.

## B. S. U. Elections

The entire B. S. U. Council has been elected for next year. They will begin serving the second week in May. Following are the officers who will mold the B. S. U. program for 1926-27:

President—Rosanel Aldridge.  
Vice-President—Cammie Morris.  
Secretary-Treasurer—Myrl Gun-  
nells.  
Chorister—Cora Webb Bass.  
Pianists—Lucile Spain and Bena  
Virden.  
Cheer Leader and Social Chairman  
—Doris Varnado.  
Booster Chairman—Georgia Wil-  
liams.

B. Y. T. U. Representatives—Irene  
Pope and Kathryn Slaughter.

Y. W. A.—Virginia Miller.

L. S. Band—Martha McArthur.

East End Representative—Mabel  
Reeves.

S. S. President—Beatrice Ross.

S. S. President—Elizabeth Wyse.

Sophomore Representative—Es-  
telle Tate.

Junior Representative—Helen  
Cole.

Senior Representative—Doris  
Smith.

## Seniors Leaving

Some of our best workers on the B. S. U. Council this year have been Seniors. We hate to give them up. They have been faithful and efficient. Those on the Council who graduate this year are: Marynel Williams, Margaret Myers, Myrtle Baker, Mae Schofield, and Cordie Williams, who has served so well as B. S. U. President.

## B. S. U. Banquet

Our Annual B. S. U. Banquet will take place on next Saturday night. Both the old and new Councils and a long list of invited friends are expected to be present. Mr. F. H. Leavell is also to be with us for several days, and in connection with our college he will also visit A. & M. The committees are working hard toward making this banquet our greatest success. Miss Beulah Culbertson, the Faculty Representative, is cooperating with the Council, as are also the teachers of the College S. S. Classes.

Individuals Reached Through  
B. S. U. Program

It has been figured that we reach definitely each week over 100 different girls in an active service at the Workshop. This is in addition to any private conferences, visit on the campus, or call meetings of any

kind. The Life Service Band has a membership of about 40; the Membership Committee of 27; the B. S. U. Council of 17. Making allowance for the duplications, and considering the number who attend the daily prayer meeting would carry the estimate way over the 100 mark.

## 3 S. S. Teachers

Three more members of our L. S. B. have been drafted into active service. Ayleen Eitel, French Moore and Irene Pope are now going out to a little country church to teach Sunday School Classes on Sunday afternoons. They report a good attendance and splendid classes on last Sunday.

## Story Hour

Wednesdays from 3:30 to 4:30 is set aside for the boys and girls at the Workshop. This is the period when some girl in the L. S. B. comes over to tell them stories and play games. Last week was our first attempt and it worked so well we are going to continue this. Inez Couch has charge of the hour for the current week.

## Sunshine Club Meets

Mrs. J. W. Jones invited all of her adopted girls to her home on Saturday for a sunshine social. It was a delightful hour and half, and as usual some of the girls stated that it was the first time they had been in a home this year, or in an automobile. Our plan of Sponsor Mothers works well.

## MAGNOLIA

At a conference Sunday the Rev. W. P. Price, D.D., of Alexandria, La., was unanimously elected pastor of the Magnolia Baptist Church to succeed Rev. J. J. Mayfield, who resigned February 1 to accept the call of the Canton Baptist Church. Dr. Price was ordained and set apart for the work of the gospel ministry by the Magnolia Baptist Church December 31, 1893, the presbytery being composed of Rev. S. W. Sibley, who preached the sermon, and Dr. Chas. H. Otkin, who conducted the examination. He served as pastor of the church from October, 1893, to October, 1898, during which the present house of worship was erected, and the church made considerable progress in all phases of church work. After leaving Magnolia, he served other leading churches of Mississippi, Alabama, Georgia and Louisiana, and erected houses of worship at several places. He is a brother of Judge J. H. Price, of this place, and is a profound scholar, able and fluent speaker and excellent pastor.

—D. M. Huff.

## "WHERE'S HARRY?"

By Ben Cox

At the Strand Bible Class, we are in the habit every Sunday morning, of giving the class an opportunity of quoting Scripture verses. Last Sunday when I gave the opportunity there was a little lag at first in response. I said, "Where is Harry?" I believe I am safe in saying

that in three Sundays out of four, Harry starts us off in these quotations. Then I explained for the benefit of those who did not know it, that Harry came to me about two years ago. He was very much discouraged, being out of work, and out of funds, and his eyesight almost gone.

He seemed to appreciate the free lunch which we serve every day, and especially the Noon Prayer meeting service. Harry had not been coming very long before he requested prayer for his soul and was gloriously saved. I remember how happy he was the night I baptized him. Not only had great improvement come to his physical eyesight in answer to prayer, but his spiritual eyes had been opened, and at every opportunity, in the Noon Prayer Meeting, and at the Strand Bible Class, he delighted in making public testimony to the fact.

Harry would quote the Scriptures in a full rich voice. Just this morning (Tuesday), I received the sad news that Harry had been found dead in his room. He was already dead when I called upon him for the Scripture, and when I referred to him in the class. The undertaker and others sought to find out from where Harry came. We have not been able to find out where he came from, but thank God, many of us know where he has gone, and we expect to see him again some day.

## MERIGOLD

Bro. H. L. Martin of Lexington came to us Monday, April 12, holding the first service of the series of services on Monday evening. A mere mention that Bro. H. L. Martin did the preaching will give assurance to every pastor that the preaching was well done, especially to those pastors who have had the privilege of having Bro. Martin in a series of meetings.

This is the third meeting that Bro. Martin has held in the Merigold church and the entire community was eagerly awaiting his coming, knowing that there was a real spiritual treat in store for us (the people say that every sermon is the best).

The people of every denomination came, beginning with the first service. The Spirit of the Lord was with us in every service. Our church was greatly strengthened and has taken on new life as a result of the meeting.

Bro. Martin is a great fellow to encourage the fellow who is trying to do something for the Lord. He has been a real help and a blessing to us in our efforts to build our new church building.

There were twenty-one additions to the church, five for baptism and sixteen by letter.

—J. E. Kinsey.

## EDWINS—PARKNSON

April 17th. Married at the residence of the Baptist pastor at Bay St. Louis, Miss., Mr. William D. Edwins, and Miss Annetta Parkinson, both of Poplarville.

—Pastor J. G. Gilmore.

## IN MEMORIAM

## Mrs. N. C. Montgomery

On Saturday morning at 2:20 o'clock, the death angel came and took from us our sister, Mrs. N. C. Montgomery.

She had lived to the ripe old age of 82 years, 10 months and 25 days. She had been in bad health for some years and was in bed for the last four months of her life.

She was a member of the Baptist Church and was loved by all who knew her.

She is waiting where there is no more pain, or sorrow. We sorrow not as those who have no hope, but look forward to the glad reunion in the Eternal Home, whose builder and maker is God.

—One Who Loved Her.

## Mrs. Walter W. Bankston

In the early morn of Feb. 28, 1926, our heavenly Father called home Mrs. Lula Dyson Bankston, aged 59 years.

She retired in health to awaken in the glory land. She was a member of East McComb Baptist Church. She was devoted to home, family and friends—a loyal Christian. She leaves a husband, one daughter and little grandson, Glenmora, La.; three step-children, two sisters: Mrs. Ella Strickland, Mrs. Roger Barlow, Amite, La.; two brothers: Will S. and L. H. Dyson, Amite, La.

Her pastor, W. A. Gill, and Bro. Gordon of Amite, conducted the funeral services.

Sleep on, dear one, until we meet again.

—Ruby V. Roberts,  
Magnolia, Miss.

April 22, 1926.

## Obituary

Mrs. Effie Shearer passed away April 15th, at the home of her mother, Mrs. Menshew, aged 28.

Mrs. Shearer had always rested her faith on the Rock of Ages, but as the days passed and hopes of her getting well were gone she became more and more submissive and patient. Her little children's joys and sorrows interested her till the last. They ran to her with every petty grievance and new pleasure, and with the Great Hope and love of her Bible there became something absolutely divine in the smile on her face. And so she just went to sleep to awaken in Heaven.

—Mrs. Gadmer.

## Mrs. R. Scott Varnado

The subject of this sketch was born Aug. 2, 1849, in the state of Louisiana, where she remained the greater part of her life. She was married to R. Scott Varnado in January, 1871, who proved to be a true and faithful companion. This union was blessed with 11 bright, happy and useful children, each of whom survives their mother, with the dear husband, who is so afflicted that he was unable to attend the services. Sister Varnado joined the Baptist Church about 46 years ago and remained a consistent member until



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her death. Her children and grandchildren are among the leading citizens of the town and community where they live. For several years her health has been poor, and she gradually weakened until the end. She was gently cared for by her devoted children, who did everything that they could for her comfort. Her gentle spirit passed away into the hands of her Redeemer and Lord on Tuesday night, April 13, in the town of Osyka. The following day, surrounded with a great crowd of friends and admirers, her remains were carried to the Osyka Baptist church, of which she was a faithful member, and her former pastor, Rev. J. G. Gilmore, of Bay St. Louis, assisted by the local ministers, conducted the sacred service. Her body was placed in the Osyka Cemetery under a great mound of beautiful and fragrant flowers, to await the resurrection of the body. Blessings be on her posterity and peace be to her ashes.

—Rev. J. G. Gilmore.

(Continued from page 11)

# THE WILL AND THE WAY

## Jennie N. Standifer

### PART II

Polly was so full of enthusiasm when she told Aunt Mary and Jack of the promise of the strange man to put flooring in the building that both smiled and her aunt said:

"Don't be too much disappointed if he fails you, Polly. He may forget."

"Mother says 'where there is a will there is a way,' and we have a will to finish that church."

"I hope you can, child, but don't set your heart on such a thing."

Polly spent the next few days with some relatives in a near-by town. She went to the church the day after her return and there was a floor, and a few benches! She was too happy to sleep that night. Next day she and Mrs. Kelley and Sallie added more seats and Aunt Mary gave them a small table. On Sunday morning there were twenty women and children at Sunday School. All went well until a sudden rain came dashing through the places left for doors and windows. Seats were moved to the center of the room, but all were wet before the rain was over. But they sang and Polly told Bible stories.

"We have got to have windows and doors," said Mrs. Kelley, as they started homeward.

"Spouse we all try to make some money," proposed Polly. "We could put in one window at a time, and buy one door at a time."

"I'll sell some eggs and chickens, and do without a summer hat," promised Mrs. Kelley.

"I'll give my allowance, a dollar a month for pin-money, and I'll mind Aunt Mary's cow that grazes in her yard. That will be another dollar a month."

"I'll pick blackberries and sell 'em," proposed Sallie.

The others promised to make what they could and give to the window fund, and Mrs. Kelley offered to find a carpenter to do the work

cheap. The carpenter was employed, and Polly gave her dollar. Aunt Mary paid for grazing the cow in advance. Mrs. Kelley found sale for her chickens and eggs; Sallie sold her blackberries and the others who attended the Sunday School, gave pennies, nickles and dimes. By Saturday evening the window was in the church, and paid for.

"Looks mighty funny—jest one winder," said Sallie when she came to Sunday School next morning.

"We will keep on working and soon have more, Sallie," declared Polly.

While watching the cow graze Polly began to crochet trimming for underwear, which Aunt Mary bought at a fair price. Mrs. Kelley put up cucumbers in brine for pickling, which sold readily. Sallie cut and dried apples and peaches, and others sold fruit that was not used in their homes. One by one the windows on one side of the church were put in, and slowly the little Sunday School grew. Aunt Mary helped to teach, and they all learned to lead in prayer and read, or repeat scripture verses.

One morning while the Sunday Sunday School was in session a man on horseback stopped near the church, hitched his horse, and entered the building. He sat and listened respectfully until the simple service closed, and asked:

"When does preaching begin?"

"When we can get a preacher," replied Polly.

"You have no one for today?"

"No sir."

"Then I'm your man. I have met Mrs. Martin and she knows I'm a preacher."

"Yes, I remember meeting you last summer. We will be glad to have you preach, Brother Hardy. I don't think any others will come to the church, so you might begin any time. Will you close our Sunday School with prayer?"

There followed an earnest prayer, some familiar hymns, and a simple, but heart-stirring sermon. At the close, Mrs. Martin invited the preacher to lunch, and he learned the story of the unfinished church, and the Sunday School Polly had started.

"If a little Christian girl can find a way to do so much toward the finishing of the building," said the preacher, "I am sure there are grown people who will be ashamed to do less. I am going to hold a revival here soon, Polly, and some time there will be a church here of which we will all be proud, and which will honor our Master."

That afternoon Aunt Mary went with the preacher to see a number of her neighbors, and at supper that evening she told that a revival was to begin in the unfinished church in a few weeks.

"There will be plenty of room for all who attend," laughed Jack.

"We have the will to serve the Lord, and He will open the way and bless our efforts," replied Aunt Mary.

The meeting started with very small congregations, but the preacher won the young people who had

attended Polly's Sunday School to the Lord, and the attendance grew in numbers. Mr. Kelley, Jack Martin and other men were converted, and at last Mr. Burton found salvation.

Polly was called home by the illness of her mother before the day set for the baptizing, but the unfinished church, and the Sunday School she had started, remained as burdens on her heart, to be prayed for daily. Aunt Mary, Jack, Mrs. Kelley and Sallie had promised to keep up the work.

A year passed. Polly went on another visit to Aunt Mary.

"Is the church finished?" asked Polly eagerly when her aunt and cousin met her at the station. "You have written so little about it."

"Yes, finished. We will stop there as we go home," said Aunt Mary. When the car drew up in front of the building, Polly exclaimed:

"What a neat, beautiful church! Who finished it, Aunt Mary?"

"You made the start, child, and after that revival we had no trouble about raising money, for all the converted ones had a will to give. It is paid for and the richest and poorest of us give the tenth and keep it up. That church has proved that where there is a will to do what is right, God will open the way. You brought us a wonderful blessing, Polly, when you gave your songs, your Bible stories and best of all yourself to help some poor, untaught women and children."

### ON THE TRAIL

S. L. Morris

It is generally known that I have been on the road for the last two months in behalf of the Anti-Saloon League. This work is hard enough, but one of the compensating elements in it is the fellowship of the brethren everywhere.

There are not four finer men to be found in this State than are J. G. Lott, Water Valley; R. L. Breland, Coffeeville; V. E. Boston of Winona, and C. E. Welch at Goodman and West. There are other good men on that road, whose fields I did not visit. Bro. Lott was sick in bed but he did all that a sick man could be expected to do. Everybody knows Breland, whom to know is to love. V. E. Boston is possibly not so well known, and though small of stature, is every inch a man.

Of late it has been my good fortune to be thrown in the hands of some country pastors. These are a noble set; they are not a whit below those who are enjoying the cities—pastorates in the State in anything that goes to make up real manhood an efficiency in the Lord's work.

Bro. John Hughes lives at Lake and is pastor there two Sundays in the month, and forty miles away he has a country church at Ludlow. This is on the new railroad that is being built down through Walnut Grove on to Jackson. There is no nobler set of brethren and sisters than these, and they are being led in the highway of holiness by Bro. Hughes in a great way. He has a noble set at Lake, and while he has

full time in the two churches, Lake and Ludlow, he has a number of other places where he preaches in the afternoon. One of these is Hillsboro, where I stopped and lectured in the afternoon and found a noble set. Another one of these churches is thirty-five miles from Lake, where Bro. Hughes preaches in the morning and evening and he runs out and preaches to that church at 3 p. m., thirty-five miles away. Two years ago where the church now stands was a cotton patch, and Bro. Hughes collected a noble set of men, and not many in number, but fine in quality, and being a mechanic himself, he went there and superintended the building, laboring with his own hands and now they have a splendid new concrete building that would do honor to many of our towns and cities. Bro. Hughes is leading them in a great way and we will hear from them later. Bro. Sam Russell lives there.

Bro. Russell has means and could build him a mansion in any city in the section and live in it and enjoy the society of what is understood to be cultured people of the country, but he loves his country church and is as proud of it as any man you will find in the country can be proud of a new church. There are other brethren there whom I met as I ran out to one of the afternoon appointments and lectured to them. Bro. Russell and his wife and mother do distinguished service in the church and are proud of it in every way. Bro. Hughes is building him a home in Bay Springs out of concrete blocks, which in vision he wants for his old age and decrepitude.

Bro. Eugene Stephens, who lives in Meridian and who is pastor at Chunky and eight other churches, is actually pastor of nine churches and is a regular host. On one Sunday in the month he preaches to four different churches—one at 9 o'clock in the morning, one at 11 o'clock, one at 3 o'clock and another at night. Dan Moulder will have to look well to his laurels, else the banner will be ruthlessly taken from him, but Moulder and Hughes and Stephens are probably doing as much evangelistic labor as any other three men in the state. Bro. Wallace at Morton was gone to the Convention when I was on his field, but I found him in the hearts of his people and doing a great work.

Bro. Caughley at Macon extended kindness. He is well regarded as a pulpiteer. The Methodist preachers and others have been cordial indeed and are lending a helping hand to the great cause of Prohibition.

English Professor: "Tomorrow we will take the life of John Milton. Please come prepared."

Mother (telling fairy stories): "Once upon a time—"

Little Boy: "Mummy, do fairy tales always begin like that?"

Mother: "No, darling; sometimes they begin, 'Awfully sorry, my dear, to have been detained at the office again tonight.'"—Stray Stories.



## DR. FARR IN LOUISIANA

It will be a pleasure to you splendid Mississippians to know that it has been our good fortune over here at Rayville, La., to have Dr. W. E. Farr of the Grenada First Church with us in a great meeting of twelve days. Thirty-six were added to our membership. Of course you all know that Dr. Farr is a great pastor evangelist. It was a joy to have him a guest in our home. He is a great soul. Mr. A. Q. Rowell of Ackerman led the singing.

Let me take advantage of this occasion to thank my brethren in Mississippi for their tender sympathy in my recent affliction. Nothing ever stirred my heart more profoundly than did the tender message of sympathy wired me by the great Mississippi Convention to far-away Richmond, Va., where I was confined in a hospital. Somehow life took on new meaning after that message of sympathy came. And to add to my joy a similar message came to me from the Louisiana Convention, and hundreds from individuals over the Southland. When I realized how much my friends cared for me and how many I had it seemed as if my heart would surely burst from sheer love for my many friends. It was worth a sore affliction to learn how much the brethren cared for me.

The Baptist Record brings me a thrillingly interesting message each week from those among whom I spent twenty-nine happy years, and learned to love with a deathless devotion.

N. W. P. BACON.

## FROM GRENADA

Grenada, Miss.—Last Saturday I returned from a two week's meeting with the Rayville, La., Baptist Church, whose pastor is Dr. N. W. P. Bacon.

We had to hold our meeting in the Legion Hall because the church was not large enough to seat half of the crowds that attended. Dr. Bacon is being used of God in a very gracious way on the field.

The Lord added to the church 35 new members; and I am sure others had their minds made up to join and will come later. May the Lord bless this great pastor.

Yours in Him,

W. E. FARR

## J. H. RODGERS

The spirit of J. H. Rodgers of Florence left the body to go occupy the mansion that his Saviour went to prepare for him, April 1, 1926.

His was a long, useful life. We miss him sadly, though we look up with tear-dimmed eyes and thank God for his precious life and example, which we trust will be followed by those who knew him best. His sufferings were short and endured with the patience that only a child of God can. He loved the Lord and tried to keep his commandments, and follow in His steps. Blessed are they that die in the Lord.

DAUGHTER.

(Continued from page 9)

Saturday—

7. Why did the servant with the one talent not double it? Ans. Matt. 25:24-25.

8. What did the master answer? Ans. Matt. 25:26-28.

Sunday—

9. If we are faithful over a few things what will happen? Ans. Matt. 25:23.

The teacher was giving a class a lecture on "gravity."

"Now, children," she said, "it is the law of gravity that keeps us on this earth."

"But, please, teacher," inquired one small child, "how did we stick on before the law was passed?"—The Continent.

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## PULLMAN RESERVATIONS

## Southern Baptist Convention

HOUSTON, TEXAS

MAY 12th TO 16th, 1926

In addition to Sleepers and coaches from New Orleans, through Standard Sleepers from Jackson and Vicksburg, Miss., to Houston, Texas, will be operated in connection with The Mississippi Special on Schedule shown below.

Lv. Jackson, Miss., ICRR 3:45 PM May 11th—Arrive New Orleans 8:45 PM  
Leave Vicksburg Y&MV 4:45 PM May 11th—Arrive Baton Rouge 10:30 PM

## MISSISSIPPI SPECIAL SCHEDULE

Leave New Orleans, La., Gulf Coast Lines.....10:00 PM May 11th  
Leave Baton Rouge, La., Gulf Coast Lines.....12:15 AM May 12th  
Arrive Houston, Texas, Gulf Coast Lines.....8:00 AM May 12th

## Dining Car serving breakfast

For those who must go ahead to attend conferences, we suggest following regular train schedules.

Leave New Orleans, La., Gulf Coast Lines.....11:20 AM or 9:05 PM daily  
Leave Baton Rouge, La., Gulf Coast Lines.....1:40 PM or 11:25 PM daily  
Arrive Houston, Texas, Gulf Coast Lines.....9:55 PM or 7:35 AM daily

Have your ticket routed GULF COAST LINES from New Orleans, and go with the Mississippi delegation.

All tickets allow stopovers at New Orleans, either going or returning trip, which will enable you to visit New Baptist Hospital and Bible Institute.

Standard Pullman fares from Jackson and Vicksburg, Miss., to Houston, Texas, are Lower berth \$6.38, Upper berth \$5.10, from New Orleans and Baton Rouge to Houston, Texas, Lower berth \$3.75, Upper berth \$3.00.

It is important that you make your Pullman reservations now, which can be done through your local Agent or by communicating with the undersigned.

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